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ABSTRACT

The product of a Title IX Ethnic Heritage Grant, this teaching-resource guide has been designed and evaluated by teams of Native American adults, teachers, and Indian and non-Indian students from three Oklahoma schools selected as project sites: Anadarko Public Schools; Muskogee Public Schools; and Sapula Public Schools. The guide is divided into three sections identified by the schools and the tribes associated with each school (Kiowa, Comanche, and Caddo tribes for Anadarko; Creek tribe for Muskogee; and Yuchi and Creek tribes for Sapulpa). Included in each guide section are: an introduction; resource materials; suggested lesson plans; a bibliography; and an appendix. Identified by grade level, the lesson plans relate directly to the resource materials presented. Each separate introduction details background information relative to the tribe(s) associated with the given school, including myths and legends. Although each lesson plan is identified in terms of grade level, it is suggested that the levels may be adapted if necessary. The lesson plans span K-12, as designated here. Numerous illustrations are also included. (JC)

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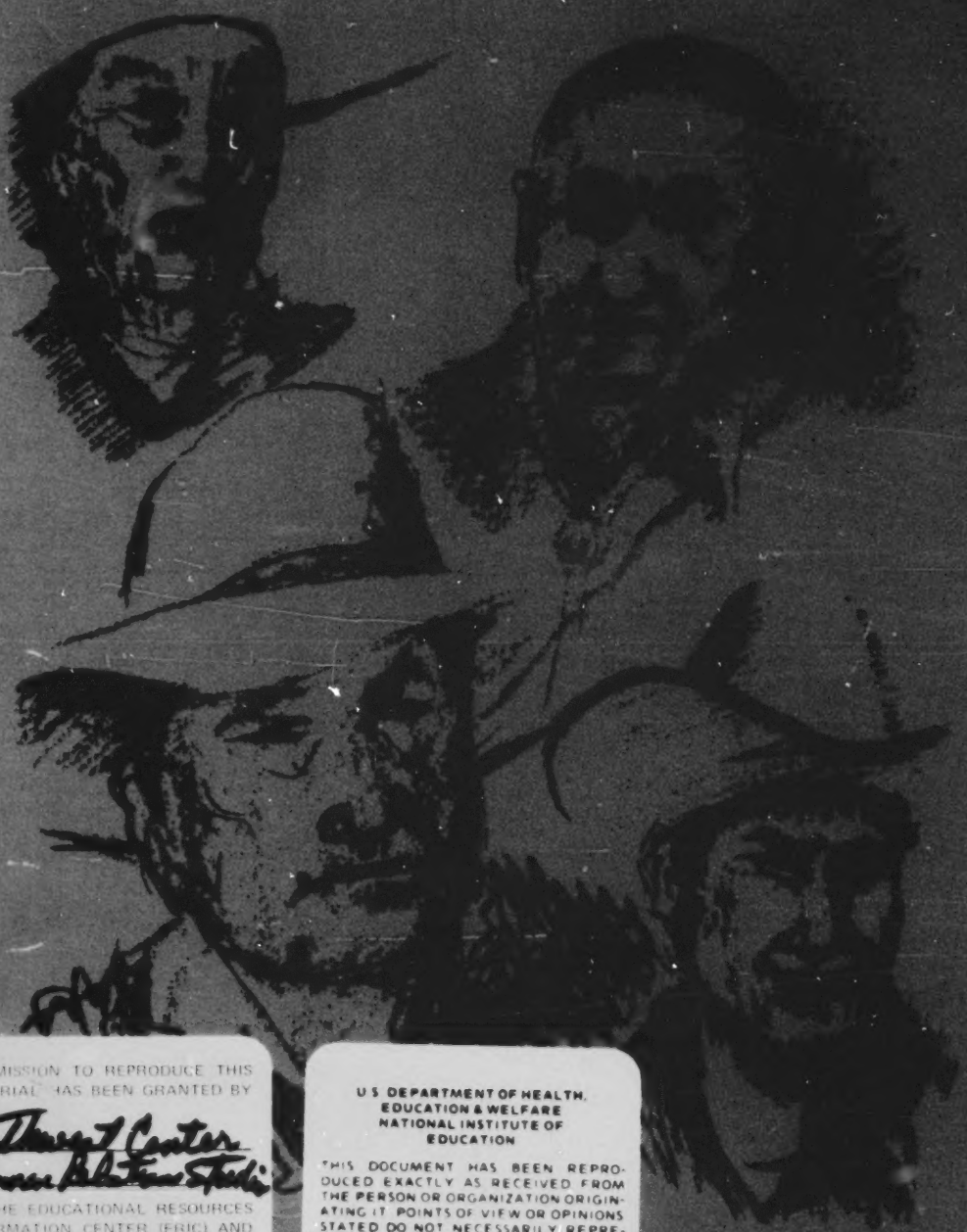
THE OKLAHOMA INDIAN AND NATURE GUIDE



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Eddie Longhat, Caddo, Carnegie, Oklahoma — Lower Right
Amos Tiger, Euchee-Creek, Tulsa, Oklahoma — Upper Left
James Paukei, Kiowa, Noble, Oklahoma — Upper Right
Amos Wahnee, Comanche, Meers, Oklahoma — Lower Left

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FOREWORD

The Native Americans unique awareness of the importance of preserving the natural environment and an adherence to natures laws provides an example for all of us.

Although a variety of cultures and ethnic groups have contributed to the greatness of this country, perhaps no group has contributed more to the appreciation of the environment and natural surroundings than the Native American.

There is a need for material to provide a ready resource for teachers in Indian education. We believe this guide will be a useful teaching and resource booklet for teachers who work with Indian and non-Indian students.

The State Department of Education gratefully acknowledges the contributions of the committee members who have prepared this material. It is hoped that this guide will be of valuable assitance to the teachers and administrators of the state.

Leslie Fisher
State Superintendent

PREFACE

In the fall of school year 1976-77, the Southwest Center for Human Relations Studies, University of Oklahoma, received a Title IX, Ethnic Heritage grant from the Office of Education, Washington, D.C. for the purpose of developing a guide relating to the American Indian and Nature. Three schools were selected as project schools: Anadarko Public Schools, Muskogee Public Schools and Sapulpa Public Schools.

With the full cooperation of the school administration, Native American curriculum teams were established consisting of teachers, Indian adults, and Indian and non-Indian students. Each curriculum team made an assessment of the cultural needs of the school in terms of what dominant tribes to include and to determine subject areas where material should be incorporated. Project staff member Shirley Adkins assisted by Blanche Paukei and the coordinator thoroughly researched background materials from many available sources. Each team then conducted their own local research, interviewed local Indian resource persons, wrote lesson plans and field tested all materials in the classroom. Materials were additionally evaluated by tribal officials and members for authenticity as well as by classroom teachers in other than the project schools for classroom applicability.

Presented here are the results of literally hundreds of hours spent outside the classroom. Although many hours have been spent on this Guide it is not intended as an indepth study of the tribes represented but rather as a "starter" for other educators to become involved with the local Indian community in developing future ethnic studies material that can be shared with others.

INTRODUCTION

Part I. The Oklahoma Indian and Nature

An ethnic Heritage Study Guide designed to provide teachers with background information and teaching suggestions for purposes of increasing the appreciation and understanding of students regarding the unique relationship of the Indian with nature. Information is provided on the Caddo, Comanche, Kiowa, Yuchi, and Creek Tribes.

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As one teacher commented, "Our interest in Native American studies is a direct result of our rather large population of American Indian students. The American Indians were the earliest inhabitants of our country. The first inhabitants of any land usually influence the culture of following generations. This is true of the American Indian."

So, Indians and their non-Indian counterparts must be encouraged to appreciate the cultural diversity of tribal peoples. With help from an Ethnic Heritage Studies Grant and administrators, teachers, Indian parents, tribal leaders, students and others from the Anadarko, Muskogee and Sapulpa school systems, this dream is being realized. It is to these people identified on the following pages that this book is dedicated.

Our special thanks also go to members of the project staff, coordinators, research specialists, editors and secretaries for their leadership and extra efforts to make this publication possible.

Ira Eyster
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GUIDE LAYOUT

The Guide is divided into three sections identified by schools and tribes: Anadarko Public Schools — Kiowa, Comanche and Caddo Tribes; Muskogee Public Schools — Creek Tribe; Sapulpa Public Schools — Yuchi, Creek Tribes. Within each of these school sections will be the following parts: Introduction, Resource Materials, Suggested Lesson Plans, Bibliography, and Appendix. The lesson plan section directly relates to the resource material. The lesson plans have been identified by grade level and length of lesson, but certainly one should consider these plans as adaptable to other grade levels and uses depending on the creativity of the teacher.

Although each lesson plan is presented as a separate unit, it is suggested that it be used in the total school day. Permeating the entire school year at various times with Indian cultural materials so that the entire school year is a reflection of our rich Indian heritage and does not merely become a "day," "week," awareness but a continuous awareness.

Again, this year has been an exciting happy time, as I have worked with so many interested, aware and truly sincere, Indian adults, students, teachers, tribal officials and administrators.

Thank you!
Anita Chisholm, Coordinator

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SAPULPA PUBLIC SCHOOL

YUCHI — CREEK

1976-1977

INTRODUCTION — SECTION I

YUCHI / CREEK

Prepared by the Sapulpa Public Schools Team

Following the cover sheet drawn by eighth grade student Sonny Hill, a Yuchi Indian student, the reader of this section will find interesting background information regarding the early history and lifestyles of this colorful Indian tribe. In the historical and lifestyle parts one will discover how the Yuchi tribe kept its identity, coped with removal, and responded to their environment. A description of clans, marriage, religion, and festivals in the lifestyle addition provides new insights on this tribe's ability to reciprocate with natural forces.

The sections on Indian Legends, Biography Sketches, along with the Appendix and previously described Historical and Lifestyle components all provide essential background reading for the implementation of the lesson plans found on pages 21, 22 and 23.

The unit on the Creek Indians in this section which follows the Yuchi unit was also prepared by the Sapulpa team. Although two units on the Creek Indians appear in this Guide the reader will find the information contained about the Creeks in the Sapulpa team unit supplements rather than duplicates the unit on Creeks prepared by the Muskogee team.

BACKGROUND INFORMATION ON YUCHI HISTORY

The Yuchi call themselves Children of the Sun, and sun worship seems to have been more pronounced with them than with other tribes of the Gulf States. According to legend, the monthly efflux of the sun — considered to be of the female sex — fell to the earth, and from this event the Yuchi people explained their origin.

When the Yuchi begin to tell about how they and other tribes around them came into being, they usually begin by saying: "How the people had come upon the earth. The Shawnee came from above. The Creeks came from the ground. The Choctaw come from the water. The Yuchi came from the sun." The proper name for the entire Yuchi people is Tsoyaha Ugeeha which means "Children of the Sun."

The Yuchi migrated to the United States from the Bahamas. Signs indicate that before the Yuchi came to the Bahamas they were associated with some Indians of South America. For example, the Yuchi had a custom of pounding corn for making bread and grits; the Indians of South America had the same custom. The Yuchi and South American Indians also dressed similarly. The South American Indians also made clothes like the Yuchi Indians.

The Yuchi had already lived in the Southeast for several centuries when the first Europeans came here in the 1500's. Their towns extended over much of the present states of South Carolina, Georgia, Alabama and Tennessee.

In 1540, the Spanish explorers encountered several of the Yuchi towns and described these people as being by far the most civilized of any people they had found. The explorers found permanent houses in large, well laid out towns in which there was such a high degree of social order that the towns were not walled but were all open.

The Yuchi were cloth weavers and metal workers; so the Spanish naturally suspected that they had gold, although none was to be found. The various Yuchian town kings had the policy of meeting the Spanish in peace, supplying them with food and other necessities and helping them to move on as quickly as possible. The town kings evidently worked in close cooperation in this regard and were successful in leading the Spanish away from what is now believed to have been the more important towns.

When the Spanish arrived, the Yuchi were under the leadership of a young queen who attempted to deal with the Spanish by accepting them with kindness and supplying them with food and shelter. In return for her kindness, the Queen herself was finally seized as a hostage and taken with the Spanish to command the burden bearers and to prevent Indian attacks. From her town on the Savannah River, the Queen led the Spanish northward on their quest for gold and abandoned them in the Great Smoky Mountains. Apparently, she was deliberately leading them away from the other large Yuchian towns in middle and upper Georgia.

Since the period of the earliest European contact with the Yuchi, this tribe has been known for its persistence in remaining distinct from other groups and its reluctance to accept the white man and his culture. It was well known to early English and Spanish officials that the Yuchi were peaceably inclined and often valuable as allies against other tribes, but it was also equally well known that the Yuchi did not become very closely allied with the white man in any of the power struggles of the 1700's.

There is abundant evidence that, from that time on, the Yuchi followed a very definite policy in their dealings with the English colonial officials, to have as little to do with them as possible.

There is no proof that the Yuchi ever engaged in an offensive war. There is abundant evidence that at the end of the 1700's they were unique among the Southeastern Indian peoples in that they were still supporting themselves by farming and had not become economically dependent upon the white man's trade or the sale of Indian lands. This was certainly not the case with the Creeks and Cherokees of the same period.

The Yuchi were once a very powerful tribe, numbering close to 40,000. The Yuchi maintain that they were originally one of the large tribes of the Southeast which, suffering oppression at the hands of encroaching tribes of the Muskogian stock, became much reduced and was finally incorporated, together with the Shawnee, into the loose coalition of northeastern tribes known in colonial history as the Creek Confederacy or the Creek Nation.

President George Washington named Benjamin Hawkins as the first Federal agent for the Southestern tribes. Because of the determined Yuchi independence, Hawkins reported them to be most difficult. Hawkins attempted to rectify this situation by considering the Yuchi as part of the Creek Nation.

He had already selected Creek chiefs who were amenable to the persuasive method of gift giving and outright bribery which Hawkins adopted. In this way, the Creek Nation — or at least, the ruling element of it — could be coaxed to cede lands. If the Yuchi did not comply, they could easily be ignored since the various tribes which comprised the Creek Nation far

outnumbered them.

Following the final sale of Creek lands in 1832, the Yuchi protested. They were joined by many dissatisfied members of the Creek tribes. Their resistance and individual "atrocities" served as a justification in 1832 to remove them by force to the newly granted Creek lands in Oklahoma.

In the year 1836, about 1,200 surviving members of the Yuchi tribes were herded onto two boats and transported under extreme hardships to Ft. Smith where they were unloaded. They were left to fend for themselves on their way 150 miles further to their new lands.

The Removal did not affect the Yuchi's life style to any great extent. They had known how to best use the environment in the old homeland, so they quickly adapted to their new home in Oklahoma. Fortunately, the area turned out to be quite similar to the Yuchi's former homeland. Because the land, many of the animals, and much of the plant life was much the same as what they had left behind, the Yuchi did not have to make many changes after moving.

In 1867, the Creek Nation was organized under a written constitution. There were 44 towns comprising the entire nation. These Yuchi settlements were then combined as one Yuchi town. The Yuchi town is the fifteenth of the forty-four towns. Today it is called Yuchi Town Number Fifteen.

The Yuchi people today are primarily settled in the towns of Kellyville, Sapulpa, Bristow and Mounds of northeastern Oklahoma.

The Yuchi learned that too close association with the invading white man would, in the end, destroy their culture, if not their entire population. Their adherence to a deep belief in the old culture, especially their religion, has enabled the small group of Yuchi Indians of Oklahoma to keep much of their original heritage intact to the present day.

EARLY DAY LIFE STYLES

Clans. The Yuchi had about 20 different clans. Children were born into their mother's clan. Each clan claimed to be related to the animal whose name the clan went by. Whatever animal a clan claimed kinship to, the members of that clan were forbidden to harm that animal. They were permitted to use parts of the animal after it had been killed, but that person could not take part in the killing. The Yuchi clans were:

Bear	Raccoon
Wolf	Skunk
Deer	Opossum
Tortoise	Rabbit
Panther	Squirrel
Wildcat	Turkey
Fox	*Eagle
Wind	*Buzzard
Fish	*Snake
Beaver	Otter

(*those clans which were not always agreed upon)

All the men of the tribe were divided into two different groups. Each male was either of the warrior or the chief society. A man maintained the membership of the same group that his father belonged to.

Marriage. When Yuchi couples were married, friends and relatives erected a cabin and provided some furnishings.

It used to be the practice among the Yuchi for the parents of a child to pick whom that child would marry when both children were quite young. People who are living now remember this practice.

Language. The Yuchi language shows no affinity with any known Indian tongue. Beginning with a jerk of the voice, the language is spoken with arrested sounds or voice-checks. The accent often rests on the last syllable of a word.

Examples of the Yuchi language are:

Yuchi	English
Tso Nu	—the sun
s'a	—the earth
tse'	—water
gant'e	—person
go'tne	—see
ditsehę'	—my mother
'set'e	—my father
tsogoto'	—my child
dik'ati'	—my friend
ict'et'e	—one hundred

Religion. The Yuchi worshiped their God in a tipi which had 21 poles with hides placed on them. The Yuchi would build a moon out of dirt for an altar. They would cut wood to burn inside the moon on the ground in order to keep light and warmth in the tipi. The Yuchi would worship and pray all night and they had a man conduct religious meetings. The Yuchi also used an old Indian herb called peyote. Peyote was first used by the Apaches and Comanches then handed down to the Yuchi from another Indian tribe called the Caddoes. Many Indians called peyote the bitter herb. Peyote was used for many sicknesses and for health.

When a member of the Yuchi tribe died, an elaborate ceremony took place. They set up a feast table through the night for their dead, and on the third night following the burial ceremony, a feast was spread on the table as if the whole family were going to take part in it. However, no one ate or sat at the table. The feast consisted of all types of food and was prepared before sundown. The house was locked and the horse was tied to a tree. The people built a fire outside and stayed all night, and uncanny sounds were heard all through the night as spirits came back to eat the feast. The next morning, the food was checked by the women. They prepared food for the others, and everyone feasted until noon. The food left was put in containers and buried in the ground. They then cooked fresh food for the people to eat. The Spirit of the Dead returned to earth and enjoyed the feast prepared for that purpose.

There were many customs related to burying the dead. It was almost always customary to bury the deceased four days after their death. On the fourth night, there was usually a wake in which the mourners sat through the night. There was usually a feast set on a table in the home. Then everyone left the home. This was said to be done so that the Spirit of the Dead could return to earth and enjoy the feast. In the morning, the feast was thrown out, and a new one cooked so that all could then eat together.

There were many other customs related to death. To keep spirits from bothering the family, sharp instruments, such as knives were put under pillows while sleeping, and salt was often sprinkled around the bed.

Medicine. The Yuchi Indian doctors had certain rules. Some of these rules were:

1. The patient had to bring new cloth or small amounts of money if he wished to be doctored. A patient was more likely to be cured if he "helped" the Indian doctor.

2. Unhealthy children were not allowed to go to an Indian funeral or eat the feast for the one passed away because it made them weaker and more unhealthy.

3. Widows and widowers were not allowed to touch young children. If they did, it was believed the children would be sickly.

4. If a member of the family died, all others had to be doctored by the medicine man so they would not become sick.

5. During the feast for the person who died, all the children and adults could not hurt themselves or they would never be healed.

6. Young children were forbidden to play on graveyard dirt. If they did, their bones would ache, and they would become weak.

7. After burial, everyone attending had to go back to the house of the dead person and wash their hands and face in medicine made by the medicine man. This procedure would prevent them from being bothered by the memory of the corpse.

8. No one could drink liquor while being doctored by the medicine man; if they did, they would not be cured.

Indian doctors did not doctor alike and did not have the same medicine. Many doctors did not know each others' medicines.

Food and Cooking. Before the Yuchis moved to Oklahoma, they lived the lives of farmers in their homeland of Georgia. There they cultivated the land surrounding their villages with each member of the family doing his share. Men and women worked the soil together. Children and old people worked too; it was their job to protect the crops from land and sky animals.

When the crops required less attention, the men went hunting to bring meat into the diet of the Yuchis. A man could hunt either alone or with other men.

The Yuchi used a wood plough and a straight stick to plant rows. The plough had a big fork attachment and was pulled by teams of oxen.

The Yuchi raised corn and beat it to make flour for meals. They also cooked it with wild game or with hominy.

The Yuchi also grew the Indian Sweet Potato, a small potato which grows to be quite long and one or two inches thick. The texture is white and very sweet. Other foods that the Yuchi people found were lambs quarter which is similar to spinach.

The Yuchi were a healthy people. They were healthy largely because they had a balanced diet complete with all of the essential nutrients. They had a diet that was restricted very little by tribal customs. What the environment provided, the Yuchi could eat.

Fresh, dried and smoked foods were eaten. Both meat and fish were included as an important part of the Yuchi diet. Fresh fruits and greens were eaten when in season, and vegetables were eaten both fresh and then cooked after drying.

To make sure that the Yuchi had plenty of food to last them through the winter, they worked especially hard during the summer. The hot days of summer often found the people gathering crops and preparing them for storage. The Yuchi saved much of their crops and meat by a method of drying their food with the aid of the sun.

After each batch of food was dried thoroughly, it was placed in a cloth sack. These sacks were then hung in a small building behind the home. When food was needed, the required portion was taken from the sack for cooking. (This small building was sometimes referred to as the closet.)

The important thing to remember about the

Yuchi was that they prepared for the winter by saving the largest part of the food they would need during those months when fresh foods were not available. Another thing to recall about the Yuchi was the fact that they called themselves the "Children of the Sun." The Yuchi use of the sun in drying their food could have been a very significant factor in realizing the full power of the sun.

The most important plants that the Yuchis grew in their gardens were native to North America. Corn was the major crop. In addition, beans, melons, sweet potatoes, pumpkins and squash were raised. Tobacco was grown in the gardens for smoking. It is said by the Yuchis that there was a boy named Tobacco, and that he gave the plant to the people to be used. The leaves of the sumach were always added to tobacco before it was smoked. Men, women and even children were frequently seen smoking this mixture.

For storing various food items in the home, gourds were often grown and small outhouses were sometimes used. Cribs placed on posts were also used for storing foods.

Corn was harvested each summer. To store and save some corn for use during the rest of the year, much of the crop was saved by drying and storing it properly.

To prepare the corn for drying, the corn was first cooked, then all the ears were spread on a very long table covered with a large cloth. People gathered around the table and cut the corn kernels off the ears. After a pile of kernels was assembled, the people folded the cloth to keep the corn inside. The bundle of corn was then taken to a roof top where it was stretched out again.

The children then had their job to do; they were to make sure that the birds and other pests were kept from eating the corn. Before dew in the afternoon, the cloth was gathered up, and the corn was taken inside. When the sun was up the next day, it was all taken out again to the roof. It usually took three or four hot summer days to dry the corn properly for storing. After the corn was dried, it was put into cloth sacks and hung in the closet. During the rest of the year when fresh corn was not available, the amount needed for cooking was taken from storage and cooked.

In addition to corn, the Yuchi also raised squash and pumpkins. When the pumpkins or squash matured, the Yuchi used their method of drying vegetables out in the sun to save some of these tasty vegetables for use later in the winter. The pumpkins or squash were cut into long thin strips and then hung out in the sun to dry. When dried, the strips were stored and then the necessary amount was taken out and used on certain occasions.

Three or four families used to go in together to buy a cow to butcher. Once the cow was killed, it was cut up and divided among the families. When each family had received its share, the pieces of meat were cut into pieces. A small piece was pounded into a very flat and large one. These large thin pieces of meat were then hung on doors, fences, trees and other objects to dry in the sun. The children once again had the responsibility of keeping pests off the food. In the evening, the meat was gathered up and brought inside. Then it was returned to the warm sun the following day. This was repeated until the meat was properly dried. After drying, the meat was put into cloth sacks and stored until it was needed. When meat was scarce, the Yuchi removed the meat from storage and put it into boiling water to soak. It then was pounded until it became tender again.

Pork was also a vital part of the Yuchi diet. Once a hog had been picked out and killed, the animal was scalded, and his hair scraped off. It was then cut up into pieces and put into two or three big kettles. The pieces of pork were always salted before they started to fry. A wooden paddle was used to turn the meat in the kettles. When the hog was completely cooked, all the grease and the meat was poured into large lard cans. The cans were set aside. When some pork was needed, the required portion was taken from the can and warmed up. The meat could be stored this way for a very long time without fear of spoiling. The Yuchi also enjoyed a part of the hog called the "jowl" which was simply the jaw of the hog. The sides of the hog were sometimes salted as another process of preserving food that the Yuchi often used.

Hunting. Because the Yuchis knew how smart and cunning the animals were, they sometimes sought the aid of a magical song which could dull the animal's senses so that the hunter could surprise it.

Each hunter had to respect certain taboos that related to the animal he was hunting. People who were connected to the hunter had to be careful, too; the things they did could affect how the hunt went. For example, a wife had to remain loyal to her husband no matter how long he was away, or the husband would not catch what he was hunting.

In hunting, the men used a bow and arrow, and in some cases a blowgun. They fashioned a deer call which was worn on a string around the neck "to call the bucks during the hunting season and he does this when they were rearing their fawns."

Large animals hunted by the Yuchi were brought down by using arrows which were almost three feet long, tipped by a large triangle point made from iron. To kill smaller game, the arrow shafts were made stiff by heat and then sharpened. Arrows tipped with wood were used to stun little animals and birds.

Some arrows were notched in certain ways. Two notches at right angles to each other was said to enable the shooter to make the arrow's point go vertically so it could more easily go between the ribs of deer, bison and other animals. Some arrows were notched so that the point would stay horizontal to more easily go between the ribs of man. Old arrows were said to shoot better than new ones.

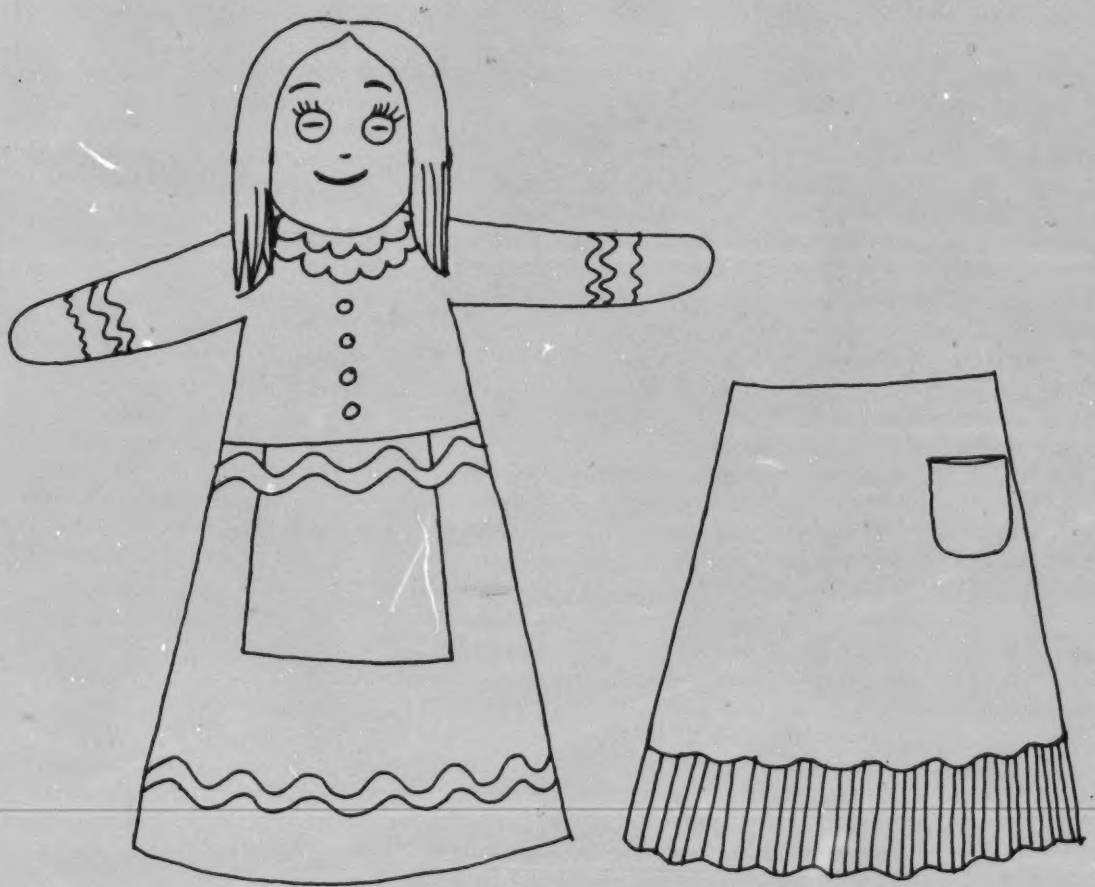
Mammals were hunted by the men. Among the animals hunted were the deer, bison, bear, raccoon, opossum, rabbit and squirrel. Some animals were hunted mainly for their skins. These included the panther, wildcat, fox, otter, beaver and skunk. "Wild turkeys, quail, partridge, ducks, geese and other birds were continually hunted for food."

Blowguns were once used by the Yuchi in hunting small birds and animals. A blowgun was made from a cane stalk with the pith removed. It was between five-and-a-half and six-feet long. The darts were made of hard wood with points charred and sharpened. A tuft of cotton was wrapped about the end of the dart. Rasmus Hummingbird, a local school principal, has an old dart set and blowgun which he shows and demonstrates how it was used.

The Yuchi Indians were also accomplished fishermen. While many tribes used methods other than the fishing pole to catch fish, the Yuchi collected their fish right from the top of the water. To do this, many people would gather along the banks of a creek and camp. They chose a spot where rifts caused shallow water below and a well-stocked pool of water above. Then stakes were driven close enough together to form a barricade, so the fish could not escape from the pool.

Sometimes before the fish were trapped, bundles of devil's shoestring roots were gathered and tied together. Once trapped, the root bundles were thrown into the water. Then people jumped into the water to mix up the solution. The fish were affected by the roots, and after awhile, floated to the top of the water as if they were dead. Then the Yuchi simply gathered the fish from the surface of the pool.

Fishing in this manner usually took place in July and August. The people used this camping time together to visit with one another. After the fish were all caught, there was usually a large feast before everyone went home.



Clothing. The Yuchi women would use eight yards of material to make a dress. Skirts were ankle length and trimmed at the bottom with lots of ribbon.

The women also wore large petticoats which gathered at the waist. Some of the women had pockets on their petticoats to keep their money.

The men's shirts had small pleats with ribbons attached to them. The men's leggins were made out of broadcloth and trimmed with ribbon. The leggins were made like pants. The ribbons on the leggins were fancy and sewed down on the outside.

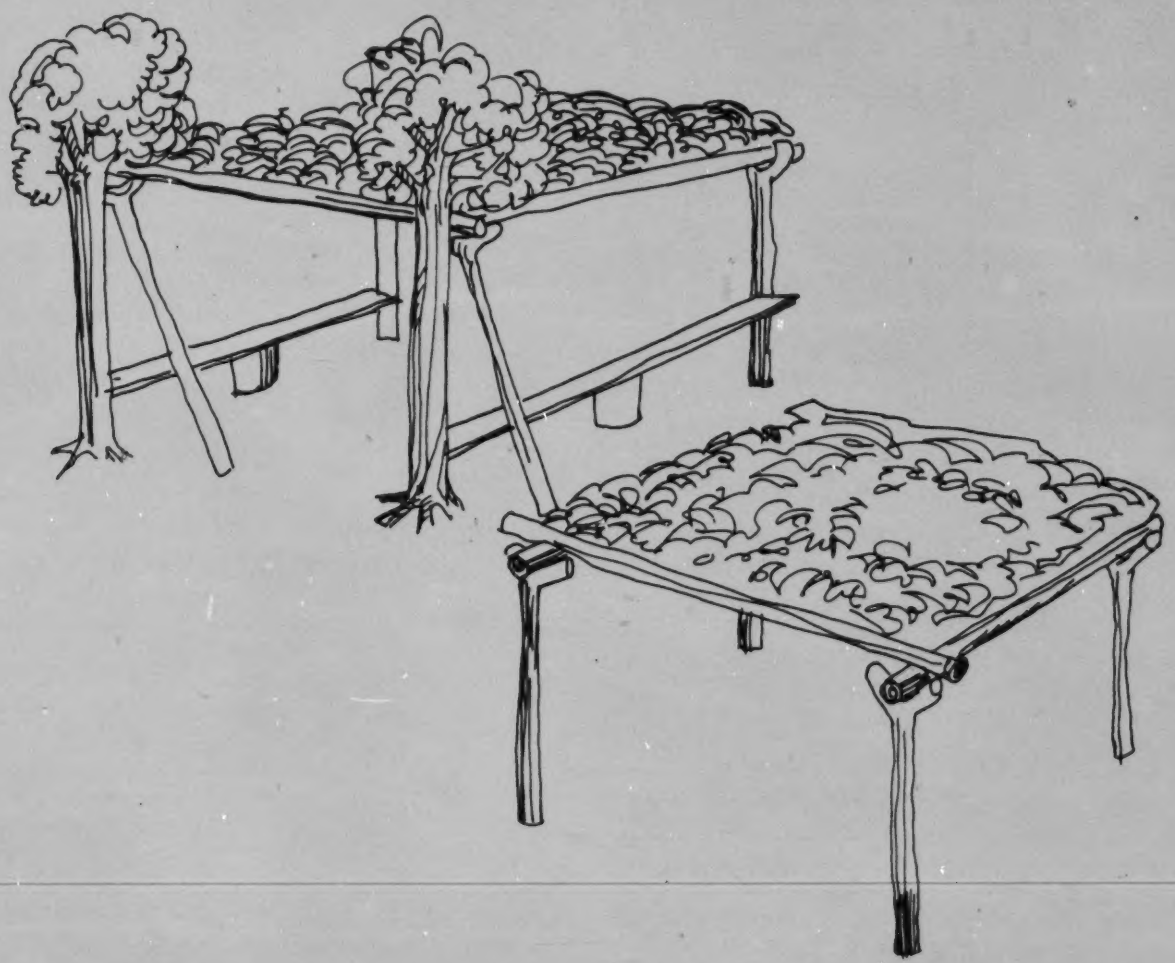
Homes. Today, Yuchis live in all types of homes. Most of these are like those found anywhere in Creek County. To the best of the writer's knowledge, no Yuchis live in the old native shelters all year round.

The camp shelters and the arbors at the square ground are good examples of what the construction of the old living quarters of the Yuchi was like. The construction is also a good example of the Yuchi's use of the environment as a source of shelter. Native timber was used in the shelter shell. Branches from oaks with the leaves still on them were placed on top of this to form a shade area. Each year, new branches would replace the old ones.

At the time of statehood, the Yuchi were living in homes much like those of the white settlers. In front of the door stood a shade arbor where the cooking was done. The arbor was constructed simply with the common oak leaves placed on top and earthen floor. The cutting of the young oaks helped thin out the often too thick woods.

Camp shelters can still be seen at the Yuchi square ground. They are not torn down each year but are left standing, ready to be used again by the regular campers each year. Fresh branches replace the old ones each year.

The following drawings are examples of early day arbors. Once again we see the Yuchis' use of the environment; if there were trees available, they were used.



Festivities. The Yuchi people have a sacred square ground where they hold their highly sacred Green Corn Ceremony once a year.

The square ground is rectangular 100 feet by 150 feet, and there are three brush arbors within the square ground. One brush arbor is located on the north side, one on the west side, and another on the south side. The east side of the square ground is left open.

The square ground is also called the "rainbow" or "big house" by some people.

The area of the square ground or "Yu-ah" is a plot about 75 feet square. The four sides face the points of the compass: north, south, west and east.

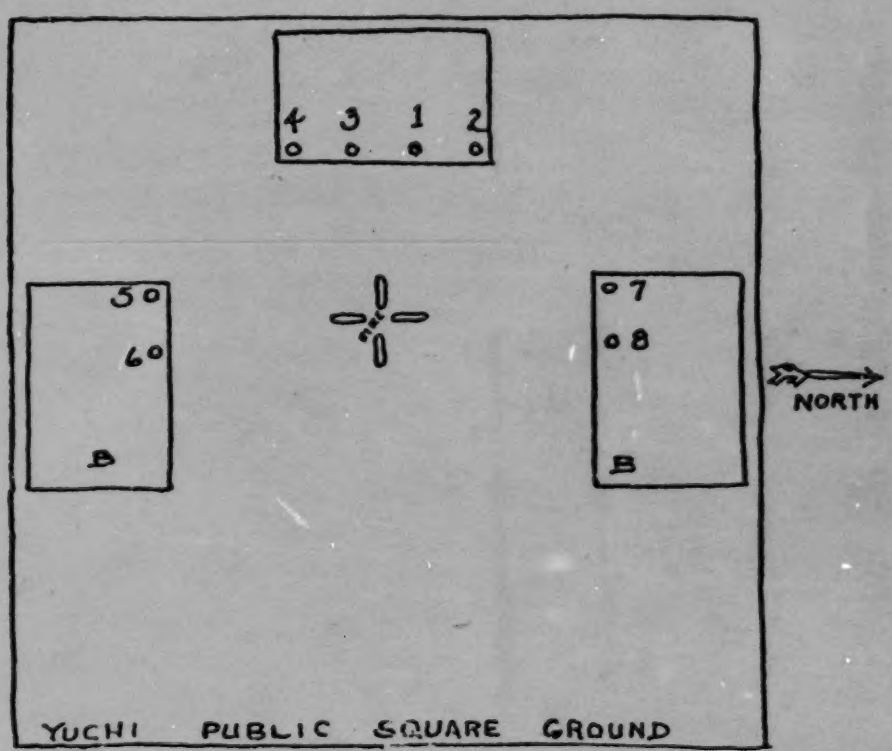
The ritual calendar began with four football games at two-week intervals beginning in April. There were two big goals placed in the area, one on the northeast corner of the square ground and one on the southeast corner at about 50 yards distance. These goals consisted of two sticks twisted around each other at their upper ends and lashed. Their implanted ends were about three feet apart and the top of the loop was about three or four feet high.

The women played the football game against the men. The chief, standing midway between the two goals, tossed a buckskin-stuffed pouch up, and the players tried to get the ball through their respective goals.

The game was played until a goal was scored; the chief then started the action again. The men were required to kick the ball or toss it so that it rolled on the ground; the women could toss it through the air to each other or actually carry it. The goals were usually guarded by several players. There was a great deal of good-natured scuffling for the ball, both at the goals and elsewhere on the field. The chief marked the score by drawing a line vertical to the axis of the goals. Each point scored was marked by a line vertical to the first. Five points were marked, and the lines are then erased one by one. The game was played to a score of eight points.

After the fourth football game, a Stomp Dance was held followed by three subsequent Stomp Dances, the fourth one being the Arbor Day Dance. The Stomp Dances began at approximately 11 p.m. and lasted until sunrise.

YUCHI PUBLIC SQUARE GROUND



1. Town Chief, Bear Clan
2. Assistant, Wolf Clan
3. Chief, Wolf Clan
4. Chief, Bear Clan

B. Warrior Society Lodges

5. Scratching Official
6. Warrior Official, Bear Clan
7. (Master of Ceremonies), Panther Clan
8. Warrior Official, Bear Clan

The last of these four Stomp Dances was held on a Friday night, one week before the Green Corn Ceremony. It was called the Arbor Day Dance. During the previous night and morning, the men cleaned up the arbor end of the sacred square ground, put fresh brush on the arbors, and performed any necessary repair work on the arbor structures. At the conclusion of this dance on Saturday morning, a "Yuchi Calendar" was made. This calendar consisted of a stick approximately one foot long with about two feet of bark from the remainder of the branch. Eight men were selected and each tied an overhand knot in the free end of the bark. The eighth knot was immediately untied and one was untied each subsequent day until the following Saturday which was Green Corn Ceremony Day.

The ceremony was performed the next Friday and Saturday or generally the second week-end in July. Early that morning, the other half of the square ground was cleaned, the arbors were brushed with horsemint (to ward off any evil effects of the spirits), and the dirt mound was built.

The Yuchi observed certain rules prior to and during the Green Corn Ceremony. For example, the Yuchi did not eat fresh corn until they fasted during Green Corn. In addition, no alcohol was to be consumed a week before the ceremony. When men were unable to take part in the ritual, they were given tobacco or money in silver. Finally, when a woman shook turtle shells in the Ribbon Dance during the Green Corn, she had to shake shells for the next four years.

On Thursday evening, the Yuchi families moved into their camp arbors. The camp arbors were located at a distance of about 50 to 75 yards from the square ground. These arbors surrounded the square ground and were larger than the square ground arbors. The camp arbors faced the square ground.

The ceremony began on Friday. The Yuchi women of each camp cooked four different kinds of food and took it to the edge of the square ground. The men took the food to the west arbor. All the men and boys ate at these three arbors while the women and girls ate at their camps.

The Lizzard Dance, performed only by men and boys, was held on Friday evening just before sundown. After the Lizzard Dance, supper was served at the camps. After the supper was completed, there were 12 Stomp Dances which lasted until midnight.

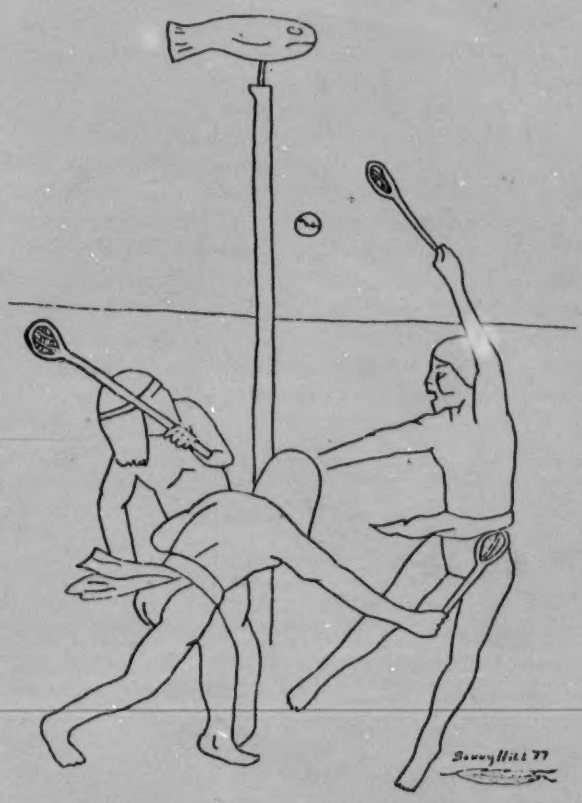
The next day, Saturday, the ceremonial day dances were performed by the Yuchi men and boys only. The dances were staged during the morning hours and lasted until around 2 p.m.

The Yuchi women then performed their sacred Ribbon Dance around 4 p.m. When their dance was finished, the Buffalo Dance was performed by both men and women. After the Buffalo Dance, it was time for the big dinner. After the dinner was finished, the Stomp Dances lasted all night until the sun rose. Then the Yuchi people adjourned.

The chief announced the four men who had been chosen to be feather men. They were always members of the Warrior Arbors. The four men whom the chief and the assistant chief chose as that year's hoopers could belong to any of the arbors. In addition, there were two singers who held an important position in the Green Corn. The chief and a member from the north arbor served as the singers. All these men performed their responsibilities throughout the Green Corn that year.

Most Yuchis knew where their stomp ground and arbor were. (This membership was once determined by clanship, but now that the clans are no longer distinct among the Yuchi, a person's relations' arbor membership usually determined his own.)

Games. In 1530, when Fernando DeSoto and his followers saw their first stick ball game, they called it the fastest and roughest game ever created by man.



The ball stick was usually made out of hickory wood. The stick was trimmed very thin on the smaller end so that when the end was bent back over the handle, a cuplike depression was formed from the thin part. The cup was flared in front and laced with a leather string. With this stick, the players were able to catch and throw a small compact ball made of leather. The players used two sticks, one in each hand. The stick ball game is always held on the second day of the Green Corn.

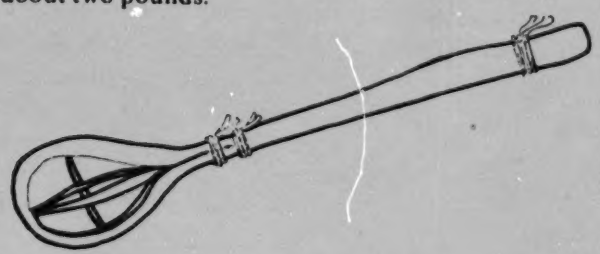
When the Yuchi played stick ball, the players were divided into two teams of equal number. The aim of each side was to throw the ball rapidly through their goal. The goals faced east and west and were located at either end of a level place about 250 feet apart.

The ball used in the stick ball game was made of buckskin stuffed with deer hair. When in play, the ball could not be touched by any of the players' hands.

One man, acting as the referee, stood in the center of the field and tossed the ball up in the air. The players tried to get the ball and toss it toward their goal using only the ball sticks. When a score was made, the referee put the score down by making a mark on the ground with a stick.

There were no rules forbidding personal roughness. The players wore a breech cloth and red paint on their faces. The teams were frequently covered with blood as they struck one another with their sticks. Sometimes the players might be crippled or killed, but the game had to go on. The team who made 21 points first won the game.

With a 32-inch hickory stick in each hand, a light heart and an empty stomach, the Yuchi played to win. Almost all stick balls used by the players were stained with blood drawn from friend or foe over the years. Some of the sticks were generations old and had been handed down from father to son. Whether they were made in Georgia or Alabama before the Removal, or only yesterday by a young man, all sticks were the same pattern and weighed about two pounds.



Music. Yuchi music consisted of those sounds from flutes, drums, rattles or turtleshells. Their music was often accompanied by singing.

Turtleshells were worn by the women during certain dances. Six to 10 terrapin shells with pebbles inside each were attached to pieces of hide. The woman wore the shells on each calf tied below the knee. The woman then shuffled up and down to make what has been called a resonant sound. These shells were used during ceremonies.

If a woman used the turtleshell in the Green Corn Ceremony one summer, she had to use them for three continuous years.

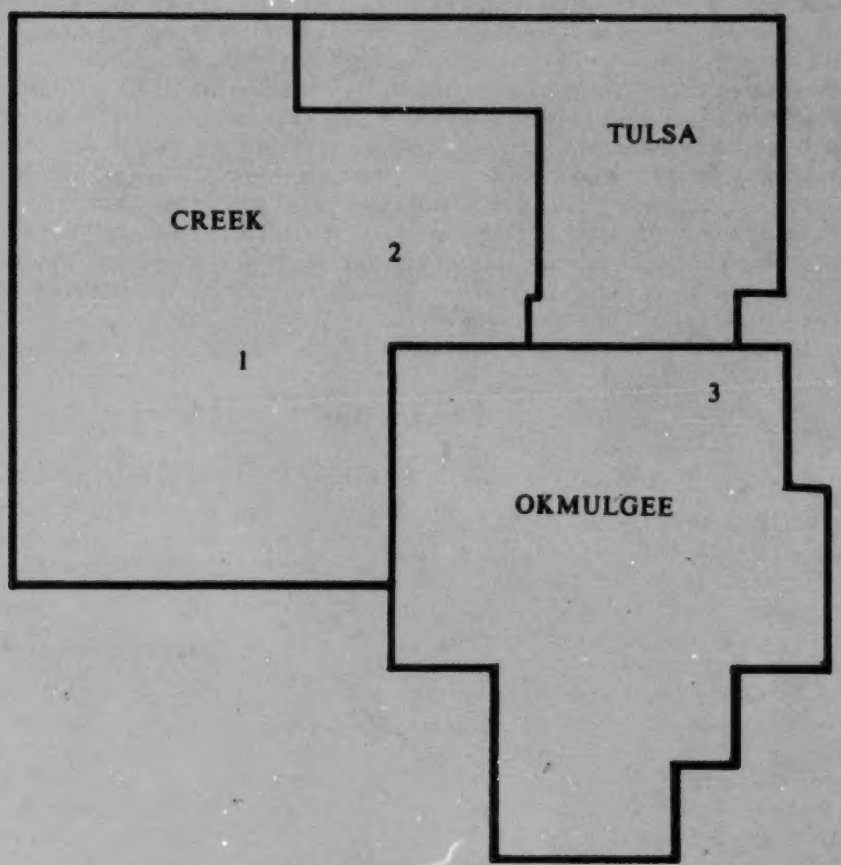
Turtleshells were being replaced by many women with milk cans fitted together and filled with small pebbles instead of shells. The reasons for the change are many. For some, they are used because they weigh less than the shells. For others, the shells are getting harder to find each year as turtles and land terrapins become more scarce. Again, the Yuchi are using their environment to provide the needs of the people. The milk cans are a product of the American society, and the Yuchi have always adapted to the best use of their environment.

Government. The punishment for adultery and alienation of affection was to cut off one of the woman's ears. The township determined what punishment would be given.

Each Yuchi stomp ground had its own chief whom the people of each stomp ground elected for the rest of his life. The people of each stomp ground respected their chief. Whatever he said or indicated he wanted done, the people tried to do. They attempted to act in accordance with his wishes.

The chief had no real power. His following was based on the respect that the people had for their chief. At the stomp grounds, there were no written rules of behavior. They showed their respect for the grounds and its chief by using social pressure on those attending the activities.

During the Green Corn Ceremony, the chief announced those men who would assume the important roles on the occasion. He declared out loud at midnight eve of the medicine day those persons who were to serve as that years' feather men and hoopers. Those persons were required to serve unless they had some reason that they could not do so.



YUCHI STOMP GROUNDS

1. Iron Post
2. Kellyville
3. Duck Creek

YUCHI

The History of Indian Legends

A long time ago, before the Indian tribes were formed by the Creator, the Great Spirit told the first Indians that they were the chosen people, and He would now give them their instructions.

He told them that each leader was to go out into the world in a different direction. He was to carry his instructions of peace, happiness and brotherhood with him to his future home.

He told them that He would also assign certain animals, birds and fishes to meet them when they arrived at their destinations. Each leader was to have a dream concerning these animals.

The revelation of their dreams would determine how the various animals were to be used eternally as food, medicine and clothing for the first people.

He told them that He had created these beings with His own hands and breathed life into their bodies. They had spiritual powers which could help the first people in their times of need.

Along with these instructions, He gave the first people the seeds of the sacred Indian tobacco to be used in a ceremony to allow them to make direct contact with Him at all times. He told these leaders that they must learn the habits and traits of the birds, animals and fishes and they must create legends about them. By passing on the knowledge, other generations to come would understand that they too had life and power and that they would never be harmed and disturbed by the "overcoming forces" of the generation yet to be born.

In this way, the first people brought life to all the creatures of the Great Spirit and trained their children never to misuse or kill needlessly.

This is the history of how the legends of all the animals, birds and fishes began.

Biographies

George Watashe

George Watashe was born in Sapulpa, Oklahoma, on February 16, 1918. He grew up northwest of Sapulpa. As a child, he could speak both the Yuchi and Creek languages.

When Watashe was nine years old, he was sent to Nuyaka (New-yah-ka) Boarding School where he was to learn to speak the English language. At the school there were other Yuchi and Creek students with whom George could converse, so he did not study English. He was then sent to Chiloco Boarding School and then on to Bacone College where he finally learned to speak English.

As he grew up, George learned to respect elderly people. He always sat back and listened to the old people talk and tell their stories. He would never walk in front of them, tease or even make fun with them. George used to spend much of his time with his grandfather who was known as "Old Man Painkiller," a Yuchi medicine man. His grandfather used to show and explain tribal customs and the ways of using different kinds of "Indian medicine." Many people knew his grandfather by this name because they could not say the name "Watashe."

George wrestled professionally for three years. Following his wrestling career, he played semi-pro football until he was 50 years old.

For 12 years, George served in the Army fighting both in World War II and Korea. He left the services as a technical sergeant.

After leaving the army, George was a truck driver for Chief Freight Lines where he retired in February 1975. Now he drives one of the school buses for Sapulpa Public Schools.

George and his wife, Mary, have nine children and they now live in the country west of Kellyville, Oklahoma.

Samuel William (Billy) Brown, Jr.

The man who served as the chief of the Yuchis during the years 1916-1957 was Samuel William Brown, Jr., also known as Billy Brown.

Billy Brown, the son of a Yuchi chief, was born on June 9, 1867, near the present site of Bixby, Oklahoma. He also claimed to be the grandson of General Sam Houston.

The ability to speak in both the Creek and Yuchi languages gave Billy Brown the chance to serve as an interpreter in the trial of court suits for members of those tribes.

The chief worked as a cowboy in his young manhood. In later years, he lived on his land near Glenpool. Some of the first oil wells of the Glenpool were drilled on his land.

He was called the "myth keeper of the Yuchis." Billy remembered the things he was taught as a child and gained knowledge from them. In his later years, these memories helped fulfill a prophecy.

When the Yuchi Indians were forced to leave their home in Georgia in 1832 to come to Oklahoma, the medicine men prophesied that the day would come when their chief would return. He would be made welcome, and there would be only one living person who saw the early Yuchis leaving.

Because the Yuchi people wanted to be able to find their old home someday, the information was passed down to each generation. Billy Brown was able to show the way to the Georgia site of the town where his people lived before they were forced to leave. He called it "Custifica." Billy had the people make a road through a mile of uncultivated land to the site of the old home. He found the way when many others had failed. He was also able to help the people identify the things they found there. He could take the things that were found and tell what they were used for. He told one man that he was seeing things he had heard of but had never seen.

While Billy Brown was in Georgia, he talked with an old lady who was believed to have been 14 at the time the Yuchis were forced from Georgia. After listening to her story, Billy was sure that she had witnessed the Yuchis leaving. Aunt Fanny Bemmamy, an old Negro, convinced Billy that she had not been influenced by television, movies or other Indians. What she told Billy she saw matched the descriptions that he had been taught about the dress of the early Yuchis. So that part of the prophecy came true: one person was still living who had seen the early Yuchis leaving their homeland.

Billy Brown was recognized as a leader by the Yuchis, other tribes and by a President of the United States! On his last birthday, his 90th, President Dwight D. Eisenhower was only one of many sending him birthday greetings.

Billy Brown, chief of the Yuchis, died later that same year — December 31, 1957. He spent his last days in the home of his sister, Dorothy Gane Brown, in Mathis, Texas.

LESSON PLANS

Grade Level: (4-6) Lesson 1-6
Length of Unit: (2-3 weeks)
Developed by: Rebecca Jim, Charlotte Revis
Jeannie Polston, Bobby Alford

Lesson One: Origin

OBJECTIVES:

The students will:

- Know where the Yuchi people originated.
- Understand why the Yuchi are one of the least known tribes in North America.
- Learn of the initial contacts the Yuchi had with explorers.

VOCABULARY:

- Animism
- Explorers
- Tribe
- Origin
- Caribbean
- Artifact
- Archeologist

SUGGESTED ACTIVITIES:

The students may:

- Learn the states Yuchi occupied in Southeastern United States.
- Locate the Bahama Islands on a map and trace the Yuchis' route to the United States and then to Oklahoma.
- Draw a picture showing the origin from the sun.
- Write a sentence or paragraph on why the Yuchis are practically unknown.
- Compare "God" of the white man's culture and the sun of the Yuchi culture.
- Describe in one paragraph what "sun children" might look like.

Lesson Two: Removal

OBJECTIVES:

The students will:

- Learn the events leading to the decline of the Yuchi population.
- Understand why the Yuchi came to northeastern Oklahoma.
- Trace the route of Yuchi Removal to Oklahoma.

VOCABULARY:

- Creeks (Indian)
- Old One (Storyteller)
- New Year
- Great Spirit
- Green Corn Ceremony
- Thanksgiving
- Creator
- Migrate

SUGGESTED ACTIVITIES:

The students may:

- Learn all the names of the states on the Removal trail.
- Ask a resource person to tell Removal stories from their grandparents.
- Write a story in diary form about being an Indian child in the Removal.
- Indicate the Yuchi towns on an Oklahoma map. Locate three stomp grounds.
- View the movie, "The Long Road Home," to compare hardships told in students' diary with film's hardships.
- Locate mountains, rivers and cities on the Removal trail.

Lesson Three: Language

OBJECTIVES:

The students will:

- Acquire knowledge of the Yuchi language.
- Compare a basic value of the Yuchi Indians with their own culture.

VOCABULARY:

- Knowledge
- Customs
- Culture
- Language
- Values

SUGGESTED ACTIVITIES:

The students may:

- Learn Yuchi words and compare them to English. For example, Indians use a group of words to describe name (i.e., "iron horse" for train).
- Ask a resource person from the community to demonstrate the language to the class.
- Make a calendar using Yuchi names for months and drawings for each month using clans and animal. Indicate symbols for each month on a calendar.
- Learn a song in Yuchi.
- Ask an Indian resource person to demonstrate sign language (smoke signals).
- Do a picture story for the paragraph below. Start in the middle and work your way around a circle. See if other students can read your story.

STORY:

"Two Indian saw one buffalo. They hid one horse behind two trees and caught two more horses and tamed them. They killed two buffalo. The next day, they caught five fish and took them home to dry them. Then the Indians went to sleep."

Lesson Four: Customs

OBJECTIVES:

The students will:

- Learn about rituals.
- Become aware of customs.

SUGGESTED ACTIVITIES:

The students may:

- Interview tribal members about customs. Make booklets of past and present customs.
- Ask a resource person to talk about these customs (particularly clan).
- Illustrate the various customs or beliefs that are related to family, clan, or society function, then show consequences for ignoring a culture. For example: "It has been said that you should not throw dish water out at night," (show in first picture and then in second —) "or your grandmother will get you."
- Interview chiefs about powwows and rituals.
- Plan a ritual.
- Write a legend about a clan (how it got its name and what characteristics it is known for).
- Draw a picture of Yuchi stomp grounds using a simple diagram which depicts its use.
- Make a mobile of Yuchi clans using the clan animal. Arrange the length of string to tribe's social structure for clans.

Lesson Five: Religion

OBJECTIVE:

The student will;

- Become familiar with the religious aspects of the Yuchi life style.
- Describe a part of the Green Corn Ceremony.

VOCABULARY:

- Ceremony

SUGGESTED ACTIVITIES:

The students may:

- View slides of the Green Corn Ceremony dances.
- Ask a resource person to discuss the Green Corn Ceremony as it compares to other religious rituals.
- Demonstrate a dance step taught by a resource person.
- Plan a ceremony and perform it for class.

Lesson Six: Myths and Legends

Note: This unit for the fourth grade is best presented *orally* to the class. In completing the activities, a child that is a poor reader or very shy may find he is an excellent storyteller or artist.

OBJECTIVES:

The students will:

- Understand sequence and logical order.
- Summarize stories.
- Increase vocabulary and learn spelling.
- Illustrate oral language.

VOCABULARY:

- Oral History
- Legend
- Great Spirit
- Brotherhood
- Myth
- Forelegs
- Creator
- Sacred

A *myth* is a traditional story of ostensibly historical events that serves to unfold part of the world view of a people or explain a practice, belief or natural phenomenon. The Indian used the myth to explain a natural force. Animals are often used in place of people.

Example: In the beginning, the Great Spirit met with all the animals. He told them they could be made as they wanted but they had to close their eyes until it was their turn. As He was making long legs for some, rabbit peeked. The Great Spirit had just started Rabbit's longer front legs. Rabbit became afraid and ran away when he was only half finished. That is why he hops; the hind legs cannot keep up with the longer forelegs.

A *legend* is passed on by word of mouth to teach customs, morals and tribal religion. The culture of the Yuchi and Creek people was revealed in an oral history of their ancestors. Legends were usually told by elder men and women.

Example: Many, many moons ago when we lived in a far away place by the water, the Oldest One sat looking at the water. As he sat, he saw three large white bubbles come out of the water. They looked different so the Oldest One went away before he could be seen.

This is believed to be when the white man (Columbus?) started to settle. The white bubbles were the sails on the ships.

SUGGESTED ACTIVITIES:

The students may:

- Tell one myth to the class (Help the students keep the story in correct order.)
- Do only one myth or legend a day as it will confuse them or they will hurry to finish and not do as well as they can.
- Draw a picture showing "The Creator" giving animals the parts of the body they would like.
- Draw a picture of the "Oldest One" sitting, looking at the water. Have three white bubbles come up from the water bottom. Next, show the ships and white man on land. Write a full sentence on each picture about what the picture shows to viewers.

The Yuchi Tribe does not have an alphabet. However, in October, 1975, Mr. John Snow, a full blood Yuchi instructed a Yuchi Language Class in Sapulpa. He had to teach the Yuchi language by sound. He taught a song and we would like to share this song with you:

Yuchi Church Hymn

Yuchi-Ya-Kwen-Ne

He-La-Ae-Go-Na	You all come
He-La-On-Pha-Ne	We all go together
San-Lan-Che-Ne-Ae-Yon	Christians
Na-Ya-Hey-La-Sah-Ah-Ya-Na	Don't give up
He-La-Ae-Go-Na	You all come
He-La-On-Pha-Ne	We all go together
Zo-Da-Da-Ne-Ae-Yon	Brothers
Na-Ya-Hey-La-Sah-Ah-Ya-Na	Don't give up
He-La-Ae-Go-Na	You all come
He-La-On-Pha-Ne	We all go together
Zo-Wa-Ne-Ne-Ae-Yon	Sisters
Na-Ya-Hey-La-Sah-Ah-Ya-Na	Don't give up
He-La-Ae-Go-Na	You all come
He-La-On-Pha-Ne	We all go together
Dee-Ka-Dee-Dee-Ne-Ae-Yon	Friend
Na-Ya-Hey-La-Sah-Ah-Ya-Na	Don't give up
He-La-Ae-Go-Na	You all come
He-La-On-Pha-Ne	We all go together

Numbers in Yuchi

He-Tha — 1
Na-Wen — 2
Na-Kae — 3
Da-Thla — 4
Kwa-hey — 5
Estue — 6
La-jue — 7
Be-fa — 8
Tha-Kay — 9
Tha-Pa — 10

Family Names in Yuchi

Go-Cho-Oh —Grandfather
Go-La-Ha — Grandmother
Dee-Za-Dan — Father
Dee-Za-Han — Mother
Zo-Da-Ne — Brother
Zo-Wa-Ne — Sister

Zo-Na — Sun
Go-Tha — Man
Wa-Tha — Woman

Creek Nation

CREEK COUNCIL HOUSE 1878

BACKGROUND INFORMATION ON CREEKS

HISTORY

The Creeks, whose country included all of Alabama and Georgia, was the nation for whom the linguistic stock was named. "Muscogee" or "Muskhogee" means "creek" or "stream" in the Creek language. It was extended to mean "People of the Creeks or Streams." Because the Creek language was the first branch of the family to be studied by white man, the "Muskhogean" language family was given to all Indians.

The name "Muskoke" or "Maskoke" was accepted by the Creek people sometime after 1700, though neither the origin nor an explanation of this name has yet been found in the Creek language. The name "Creek" itself is from Ochese Creek Indians. The title was given to the first group of the tribe about 1720 by the British agents. "Creek" later applied to all the Indian tribes in the Carolina region. "Ochese Creek" was an old name for the Okmulgee River in Georgia. The tribe was located near the sources of the river when English trade began. As time passed, the name was shortened to "Creek Indians" or "Creeks," and finally "Creek" became the popular designation for the whole tribe or "Creek Nation."

Actually, there was no Creek tribe, in the sense that we can speak of Cherokee or Choctaw tribes. The Creek Nation was really a confederation of 37 small tribes, including the Alabama, Natchez, Koasati, Tuskegee and others. Most of the tribes of the Confederacy were Muskohogean-speaking, but a few bands of Indians from other language families were incorporated with them. These groups included the Yuchi (whose language was unrelated to any other) and a band of Algonkian-speaking Shawnees from

north of the Ohio River.

About 1700, many Southeastern United States Indians spoke a Muskhogean-related language and lived as the Creek Confederacy. The Maskoke-speaking people were the dominant group of the tribes having banded together for mutual protection against the Spaniards in Florida. Agents in the colonial government service referred to the Creek tribe by two divisions according to their geographical locations: Upper Creek lived on the Coosa and Tallapoosa, and the main branches of the Alabama River; and the Lower Creek, located down on the Chattachoochee and Flint rivers near the present Alabama-Georgia border. When the Creek people moved west to the Indian Territory, the geographical locations of these two divisions were reversed: the Lower Creeks lived up on the Arkansas River west from Fort Gibson and the Upper Creeks lived down on the Canadian River from the mouth of the North Fork west.

By the 1800's, the tribes of the Creek Federation differed from one another in many ways. Some were as advanced and far-seeing, as we put it, as the Cherokees, Chickasaws and Choctaws. Other groups were more conservative; they clung to the old Indian ways and avoided the whites as much as they could.

Recorded Indian history began in 1540 when DeSoto marched northward out of Florida and found the Creeks living along the Okmulgee and Flint rivers southwest of the site of present day Macon, Georgia.

DeSoto and his men moved from one Creek village to the next, taking prisioners and eating the village stores of food. He left behind the tribes so weakened they were easy prey for enemies.

The Creeks came prominently into history again as allies of the English in the Appalchee Wars of 1703-1708, and for the next century, the Creeks often held the balance of power in the struggles between France, Spain and England for supremacy in the New World.

The Creeks lived in some 50 villages with local home rule in Georgia. These villages usually cooperated in a powerful confederacy capable of throwing 6,000 warriors into combat.

Through this federation, the Creeks dominated even such important neighboring tribes as the Choctaws, Cherokees, Chickasaws and Seminoles. The members of these tribes copied the dress and mannerisms of the Europeans. They built better houses and acquired cattle, slaves, firearms and iron tools. The women liked the cloth and trinkets that came from across the sea.

Because of their desire for new avenues of trade with Europe, they welcomed Oglethorpe when he came in 1733 to establish the colony of Georgia. When they sold him the area between the Savannah and Ogeechee Rivers, all of the coast south of the St. John's River and most of the island, they did not realize his plans for westward expansion would ultimately cost them all their lands.

Some of the Creek chiefs were taken to England and even presented to the British king in the process of closing the agreement. They came back greatly impressed.

During the American Revolution, the Creeks sided with the Tories and fought on the side of England. When the colonists prevailed and England withdrew, the Creeks found themselves confronted with a new enemy, the white American pioneers.

These white people were land-hungry, and the early years of the new republic saw the United States enter into an agreement with Georgia to wipe out all Indian land titles within that state.

By 1805, this meant a loss to the Creeks of millions of acres, and their leaders became increasingly alarmed at the prospect of losing all their lands.

In 1811, Chief William McIntosh secured approval of a law forbidding the sale of any more tribal land under penalty of death. This law was inactive until 1825.

Tecumseh, the Shawnee chief, visited the Creeks in 1811 and sought their cooperation in forming a confederacy of all Indian tribes to check the advancing frontier of the United States.

At the beginning of the War of 1812, the Creek Council decided to stay neutral, but subsequent activities by Creek war parties brought on a split within the tribe.

Most of the Indians seemed to favor siding with the English. They were called the Red Sticks, and their fatal blunder was to attack a United States fort and raid a nearby settlement. These attacks caused the men of Georgia, Tennessee and Mississippi Territory to spring to arms and later insist on the Indian Removal to Indian Territory.

On March 27, 1814, 2,000 American forces and friendly Indians led by Andrew Jackson slaughtered nearly 1,000 Creek warriors in the Battle of Horseshoe Bend on the Tallapoosa River.

Jackson's men adopted a "scorched earth" policy as they pursued the Creeks, and by August, 8,200 Creeks were dependent on the United States for food.

A peace treaty signed in February 1825 at Indian Springs, Georgia, by the Upper Creek chief, William McIntosh, added Creek lands in southern Georgia to the United States in exchange for land, acre for acre on the Arkansas River, "commencing at the mouth of the Canadian Fork for quantity." The treaty further provided the payment by the United States government of $400,000 for the expenses of the removal of the Creek tribe to what is now Oklahoma.

Trouble was forestalled when Chief McIntosh was sentenced to death. A party of warriors designated to carry out the sentence set fire to the chief's house, and

shot him to death when he tried to escape.

Several of the chief's followers were assassinated but his son, Chilly McIntosh, made a successful escape.

The resulting uproar led to another treaty signed in Washington, D.C., in 1826 which provided McIntosh's followers the privilege of moving to a new location west of the Mississippi where the United States agreed to purchase land for them. The Treaty of Indian Springs was declared null and void, and most of the Georgia lands were ceded to the United States in January 1826, as provided in a treaty signed in Washington, D.C., by the Upper Creek leaders including Menawa and Opthleyahola.

This was the beginning of the Removal with the first group of Creeks reaching Fort Gibson in 1828. There were 2,500 Indians in the first group led by Chilly McIntosh. Those who traveled overland did not reach Fort Gibson until November 1828. By 1830, there were 3,000 Creeks living near the junction of the Arkansas and Verdigris rivers.

President Andrew Jackson supported the principle of Indian removal. The final step in the federal approval of the state's action was securing a treaty with the Choctaws. The Congress of the United States on May 28, 1830, passed the Indian Removal Bill which empowered the President to exchange lands with any Indian tribe residing in the various states. After many days of bitter debate, attempted bribery and severe pressure, the Indian leaders signed the treaties. Boundaries of the new lands west of the Mississippi River came to be known as Indian Territory.

The date of departure for all groups was set for fall of the year 1832. This provision was made in the treaty so that crops could be harvested. So tortured were the Indians over their removal that there was very little planting or harvesting done.

The move was made in the depth of severe winters. Most of the Indians left with no more clothing than they wore and several were forced to beg from the settlers they passed because the food supply was inadequate. Travel was slow, tedious and dangerous. Rains, snow and sleet made travel impossible. Many Indians, due to inadequate shelter and clothing, simply froze to death. Camp was often broken at mid-morning with the Indians reluctant to leave their camp fires. Only a few miles could be covered in a day. It was estimated that one out of five of the emigrants died from disease, freezing and starvation, and at least half of the survivors suffered greatly from exposure and disease.

Contractors managed and led some of the groups. Each contractor was to receive $10 for every Indian delivered to the Indian Territory. So these contractors attempted to provide for the travelers by hunting in order to spend as little as possible and retain the reward money for themselves.

Two other early treaties were important in Creek history. The Treaty of 1832, signed by the Upper Creek leaders, ceded all the tribal lands east of the Mississippi and provided for the removal of all the tribes from Alabama. Another necessary treaty was signed by the Western Creek chiefs at Fort Gibson in 1833. It defined the boundaries of the Creek Nation west as all the country lying between the Canadian River on the south and the Cherokee Outlet on the north and extending west from the Arkansas River and the Cherokee Nation to the 100th Meridian.

As a result, 14,609 Creeks (2,495 were regarded as hostile) were forcefully removed. The chiefs were handcuffed and in chains and most of them walked the distance to Indian Territory over "the trail of tears."

Many died along the way. There was much suffering among those who made it because of the government's failure to provide supplies and promised equipment. One boat of rifles, food and utensils sank on its way up the Arkansas River. The entire tribe was united in the west in 1839, following the Removal of those who had remained in the Alabama-Georgia boundry line region.

There were three Creek Removals to Indian Territory: 2,500 in 1828 with the first contingent under Lower Creek Chief Chilly McIntosh; Lower 1,000 under Joe Hardridge in 1829, and the major Removal was ordered by President Andrew Jackson in 1836. Chief Opothleyahola led 20,000 Creeks on this long march across the continent. Because so many Indians died enroute, the march was called "The Trail of Tears."

The Creek Indians suffered greatly from fraud by the white man even before removal. The Creeks only spoke their language and had no knowledge about land transactions; so they were cheated out of much of their land. Because of the fraud, a war broke out between the Creek and the white man. In early July 1836, the war ended, and forced removal of the Creeks began.

Because of the war, many of the warriors were removed and chained together. The Creeks suffered from disease and from the harsh weather. The prevailing diseases were bilious and congestive fevers, dysentery, diarrhea, and cholera infantum. The weather caused suffering from the heat; so they did much night travel.

When the Creeks began arriving in Indian Territory, they were more physically able than some tribes. They came with nothing; they had no tools, supplies, horses, nor any personal possessions. For this reason, the United States government had to begin issuing tools such as axes, just so the Creeks could begin building homes.

Opothleyahola's Upper Creeks formed settlements in 1837 along Deep Fork and the North and

South Canadian Rivers for about 80 miles to the mouth of Little River. McIntosh's Lower Creeks settled along the Arkansas from the Verdigris to the Red Fork (Cimarron) River.

Lands allotted the Creeks are now the counties of Okmulgee, Wagoner, Muskogee, McIntosh, Okfuskee, Creek, Tulsa and Hughes with portions in Seminole, Rogers and Mayes counties.

Roly McIntosh was elected Chief of the Lower Creeks after the Removal and served until 1859.

Attempts were made to re-establish the village clans that had existed in Alabama and Georgia. These clan towns were established and still exist today.

There was a cleavage between the Upper Creeks and the Lower Creeks that had grown out of the killing of William McIntosh and the sale of the tribal lands in the east. This continued for many years, even affecting the alignment of the leadership of the McIntoshes with the Confederacy.

About 1839 or 1840, the factions were somewhat reunited but they remained aloof from each other except at meetings of the General Council.

Before the Civil War, the National Council, composed of the chiefs and leaders of many towns (or "talwa," in native language) over the nation met at stated times at High Spring near Council Hill in present Okmulgee County.

Wekiwa Hulwe or High Spring was the site of the first council house which was constructed in 1840. An annual General Council was composed of the two Principal Chiefs, one from Lower and one from Upper. The Kings from the Upper tribal towns were also included. A second branch was composed of one or two persons elected by each town including one judge from the Upper and one from the Lower. At this time, the council legislated for the towns, and the towns were forbidden to suspend any of the laws.

After removal to Indian Territory in the early 1800's, the Creek tribe established and operated their own educational system and adopted a self-governing nation. In 1853, the Creek chiefs adopted a Creek alphabet based on the English alphabet.

In 1855, the Council took over the control of the annuities formerly distributed by tribal officials. The Council created the office of National Treasurer to handle the tribal funds.

The Civil War found most of the Lower Creeks siding with the Confederacy, and many of the Upper Creeks friendly to the Union.

Led by Opothleyahola, about 5,000 "loyal" Creeks tried to flee to Kansas. They were overtaken by Confederate troops and fought three battles. The first two, the Battle of Round Mound (near what is now Keystone Lake) and the Battle of Caving Banks (on Bird Creek about three miles west of the present site of Lake Yahola, Tulsa city water reservoir) were the first battles of the Civil War in Oklahoma. The Confederates prevailed in a third battle, and only a few survivors of Opothleyahola's band ever reached Kansas.

Opothleyahola, chief of the Upper Creeks for over 40 years, lies in an unmarked grave in Kansas where he fled with his people during the Civil War.

In July of 1859, Monty Canard was elected Principal Chief of the Lower Creeks and Oktarharsars Harjo, also called "Sands", was elected the Principal Chief of the Upper Creeks.

The heroic endurance and progressive character of the Five Tribes resulted with the United States conferring upon them the title of "The Five Civilized Tribes. *

In 1860, a new treaty was signed giving the United States the western part of the Creek area and declaring the eastern part to be "forever set apart as a home" for the Creek Nation.

After the Civil War, Okmulgee was designated the capitol. Here, the people adopted the first written constitution and code of laws in 1907 for the Muskogee Nation which remained in force until the statehood of Oklahoma.

At the time Okmulgee was named the capitol, the western boundary of the Creek Nation approximated what is now the west line of Seminole County. The Creek lands west of this line were ceded to the United States in 1866 as a result of the Civil War. This diminished area was divided by law into six judicial districts, each having a judge, prosecuting attorney and company of lighthorsemen.

These six districts were named Coweta. Muskogee, Eufaula, Wewoka, Deep Fork and Okmulgee. There were 44 tribal "towns" (or talwa), and three towns for Negro citizens in the nation, all of which were represented in the National Council according to their population. One of the old tribal towns, Tulsey Town, in Coweta District north of the Arkansas River later became the city of Tulsa, Oklahoma.

A brief constitution was written and adopted by a vote of the people on October 12, 1867. There were three governing bodies under this Creek constitution: executive, legislative and judicial. The executive was the governing head for four years, and he was one of the principal chiefs of the nation. The legislative or national council, composed of the House of Kings (senate) and the House of Warriors (house of representatives), met annually at Okmulgee where a council house was erected. The judicial body consisted of a supreme court and district courts. The power to pass laws was given to the National Council which was comprised of the House of Kings

** Teachers should always point out that all tribes were considered "civilized," but the five were the only ones given the title by the United States.*

and the House of Warriors. The House of Kings was entitled to one member elected by each town, while members of the House of Warriors were appointed to the towns on a population basis, one town member plus a member for every 200 persons. The function of law enforcement was given to the principal chief with his appointed secretary.

The majority of each house constituted a quorum, but a lesser number could adjourn from day to day and compel the presence of the absentees. Each house judged the returns and qualifications of its members, impeaching a member for disorderly conduct. By the vote of two-thirds of both houses, the houses could expel a member. Neither house could adjourn any longer than two days without the consent of both houses. The House of Kings elected its own president, and the House of Warriors elected its speaker. To become a member of either house, the person had to be an acknowledged citizen of the Creek Nation and must have reached the age of 22.

The 1867 Constitution divided the Creek Nation into six districts (appendix). A judge was elected by the National Council for each district while six district attorneys were appointed by the Principal Chief with approval of the Council. The voters of each district elected their own law enforcement staff which was composed of a captain and four privates to serve as a lighthorse police force. District officers were selected for two-year terms of office while the national officer served in office for four years. A distinct feature of the Creek government was the use of the town in its election and administration.

The first Monday in November was set as the date of the first election. The principal chiefs appointed persons to preside in each town. Each voter selected and called the name of the man for whom he voted. The election officials reported to the principal chiefs, and the chiefs were to call a council and present the returns. The National Council convened that December. The following years saw the Constitution become quite extensive covering 30 different headings with 422 sections.

The Constitution of the Creek Nation was written in English, as well as all the court records. These were well kept and were readily accessible to the citizens at all times. The Constitution and all of the court records were translated into the Creek language by competent interpreters.

The Preamble to the Constitution of the Muskogee Nation reads as follows: "In order to form a perfect union, establish justice, and secure to ourselves and our children, the blessing of freedom, We, the people of the Muskogee Nation, do adopt the following constitution."

In the Creek Indian Constitution, the Bill of Rights was brief and simple. It read: "No laws impairing contracts shall be passed; No laws taking effect upon things that occurred before the enactment of the law shall be passed; all cases shall be tried according to the provisions of the respective laws under which they originated; all persons shall be allowed the right of counsel." Treaty making was the function of the legislature, and treaties were subject to the approval of the lawmakers. All officers of the Creek government were subject to impeachment for neglect of duty. The bills of impeachment originated in the House of Warriors.

Before their Constitution was finally adopted, there were among the Creek people, a good many minor rebellions. It was not until 1882 that all factions were pacified and a smooth functioning government was possible.

No sooner was the Constitution question ironed out than another conflict developed. There were two divisions of the Creek Tribe: the Upper Creeks and the Lower Creeks. Each division elected its own chief which placed the tribe under a dual leadership. The two-chief situation complicated matters; the U.S. Indian Department was not at all too fond of negotiating with what appeared to be one tribe with two leaders.

The Creek governmental heads located at Okmulgee were forced to unite the tribe under one chief, an ordeal resulting in much bitterness and bickering. The Upper and Lower Creeks had signed a Constitution in 1867 knowing that there was greater power in unity.

The old Creek agency was south of the Arkansas River in the Muskogee District. This Creek agency was the Union Agency for the Five Civilized Tribes, established after the building of the M.K. & T. Railway in 1872. This agency and the station on the railroad were the beginnings of the city of Muskogee. Muskogee was sometimes referred to as the "Capitol of the Indian Territory," because it was so important in the development of the country.

Okmulgee was not only the capitol of the Creek Nation but was well known as the meeting place of delegates from many Indian nations and tribes making up the General Council of the Indian Territory (1870-72).

In 1887, Congress passed the Dawes Allotment Act which allowed the individual allotment of Indian lands and which caused the gradual decline of tribal government.

The struggle over the allotment of lands to individual Indians was a move opposed by many. As allotment appeared inevitable, leaders appealed to Washington, D.C., to at least let each tribe keep its minerals in common ownership. The appeal was in vain. Yet a year later, Washington granted the same request on behalf of the Osages. The oil income of the Osages has been shared by all members of the tribe. In the case of the Creeks, only a few became extremely

wealthy. Most of the Indians received no income from the riches of the land.

The Congressional decree in 1890 decided that adult Creeks of both sexes and their children be given a definite allotment of land within the Creek Nation. This decision included their former slaves designated as Creek Freedmen who were to share in these land allotments. The necessary laws were passed to accomplish this act. The Dawes Commission was the bureaucratic body which was appointed to do this work.

Government surveyors were sent to the Indian Territory to section the Creek land in 1895. Each Creek Indian and each Creek Freedman were provided 160 acres of land in 1899 after the survey was completed in 1897.

The complete index of all members of the tribe of the Freedmen became the Creek Roll. Without the permission of the Federal Indian Department (Bureau of Indian Affairs) the Creeks were not allowed to sell their land prior to statehood.

During the period that the Dawes Commission was at work closing out the tribal government, as well as that of each of the other Five Civilized Tribes (1894-1907), many Creek leaders were prominent and active in affairs that brought statehood for Oklahoma. The device of the "Great Seal of the Muscogee Nation, I.T." —the sheaf of wheat and the plow, —is in the lower right-hand ray of the five-pointed star that forms the central design of the State of Oklahoma. (This entire article taken from Chronicles of Oklahoma.)

Samuel Checote was elected twice, serving as Principal Chief from 1867 to 1875. Born in Alabama in 1819, he arrived in Indian Territory when he was 10. At the outbreak of the Civil War, he enlisted in the first regiment of Creek Mounted Volunteers for the Confederacy. As Lieutenant Colonel, he served with distinction. During the reconstruction days after the war, he proved to be an influence for good government, unity and education. He died in Okmulgee in 1884.

Locher Harjo was chief in 1876; Ward Coachman finished his term serving until 1879. After the present Council House was completed in 1878, Samuel Checote was elected for his third term serving from 1879 to 1883. While he was chief, the stone Council House was the center of activities for the Five Tribes. For 12 years, he served his people. A marker in his honor is on the Council House Grounds.

Joseph M. Perryman was elected Principal Chief from 1883 to 1887. During his term, Creek literature flourished. Bacone College was founded by the Baptists at Muskogee.

Legus C. Perryman was elected chief from 1887 to 1891. He was removed on June 1895, and Edward Bullette served for the remainder of the year.

Isparhecher was elected Principal Chief from 1895 to 1899. During his term, the Creek Nation faced such problems as white immigration, the foreign cattlemen invading the Creek Nation, white man corporations that controlled much of the coal deposits, and the federal department which continued to give more power to the Dawes Commission.

The General Council adopted the "Okmulgee Constitution" which was regarded as the basis for the eventual creation of an Indian state. Subsequently, Pleasant Porter, a Creek chief, presided over the Sequoyah Convention, but it took a union of Indian and Oklahoma territories to bring statehood to Oklahoma.

Pleasant Porter served as Principal Chief from 1899 until his death September 3, 1907. He dealt with approaching statehood, the Dawes Commission, land allotments and the Sequoyah Convention where he proposed an Indian state. As he pushed Creek interests to authorities in the nation's capitol, President McKinley referred to him as "the greatest living Indian."

Out of the wreckage of their former lives, the Creeks built the new Nation. Besides building homes, schools and courts of justice, the Creeks drew up a constitution and built a new national capitol. They built it so well that when Oklahoma was admitted to the Union in 1907, honor was bestowed on the Creek Nation, and her people became citizens.

In 1906, the Enabling Act combined the two territories into the state of Oklahoma. After March 4, 1906, the Creek Nation ceased to function. For the next 30 years, the Creek Nation was virtually non-existent until the passage of the 1934 Indian Reorganization Act and the 1936 Oklahoma Indian Welfare Act.

Moty Tiger, appointed chief by President Teddy Roosevelt on September 5, 1907, finished the term left by Porter and was the first appointive chief after statehood. Chief Moty Tiger had been a member of the National Tribal Council for more than 20 years when he became chief. He was a delegate to the Sequoyah Convention in 1905 when the Indians tried to establish the state of Sequoyah, and became a Methodist minister in later years. He led the adjustment of his people to a new form of government and a new way of life.

The Creek towns began to send representatives to a monthly meeting in the old capitol at Okmulgee or at the New Town Church northwest of Okmulgee to deliberate on tribal matters. In the fall of 1934, delegates from each tribal town met for the first tribal election of the Principal Chief since the election of Pleasant Porter before statehood.

The Council was re-organized during the early 1960's. Leaders from the existing tribal towns were involved as Council members. Quarterly Council

meetings were held at the old Okmulgee Council House. The principal chiefs for the Creek Nation were appointed by the Secretary of the Interior until a law was passed enabling the Five Civilized Tribes to elect their own leaders.

The tribal towns were reorganized, and farms were started. But somehow the old tribal ceremonials had lost their meaning. A written Constitution was adopted in 1867; Okmulgee was designated as the Creek capitol and the General Council of Indian Territory began meeting there in 1870.

The Creek Nation is making great strides. Among the most important and currently drawing the best efforts of those concerned is the drafting of a new Constitution for the tribe. This will be the first working constitution since Oklahoma statehood, and it will give tribal members the opportunity to vote for executive officers and Council members. Members are now appointed. Under the new Constitution, self-government will be returned to the tribe.

Two educational programs are provided at this time: Adult education ranging from technical skills to academic advancement; and supplemental educational courses offered for school-age children. The programs will be expanded for more comprehensive education of the total Indian population.

Health is given prime priority due to inadequate housing and minimal educational opportunities. Low income and a high unemployment rate have added to the health problems of the Creeks.

At present, health education and letting people know what services are available is being provided by visiting Health Care programs. Four clinics are now in operation at Wetumka, Holdenville, Okemah and Sapulpa. At the Creek Nation Complex in Okmulgee, a new dental clinic has begun operation. Employment and training are being instigated by manpower programs working with Indians who are under-employed or lack basic skills. Upward mobility is being stressed. Providing Indian people opportunities to move upward in any job with the training he received and to make him eligible for advancement is the eventual goal.

The Indian Action Team teaches a trade useful in earning a living on completion of the program. Each trainee must take classroom instruction with on-the-job experience. GED tests are available through the education department.

Indian crafts have been an important part of Creek culture. Classes are offered in basketweaving, loom operation, beading and several related crafts. A new craft and gift shop will soon be established at the new Creek Nation Complex in Okmulgee. Fabric woven at the arts and crafts building were spotlighted in a 1974 issue of *Mademoiselle Magazine.*

The federal government's belief that self-determination is vital to tribal opportunity and that the tribe should provide direction for their own people has lead to the formation of the planning council. The planning council facilitates the interlocking of various programs which will work to the best advantage for all concerned. These programs, in addition to the opening of tribal offices and the Creek Nation Complex, mark the upward swing of the Creek Indian Nation.

Taken from: *Creek Nation News* (Muscogee)

EARLY DAYS LIFE STYLES

Clan: Creek children assumed the clan of their mother because the Creek social system was a matriarchy. The children were taught to also treat the father's clan with much respect.

The Creek clans were the Bird, Tiger, Deer, Wind, Beaver, Coon, Otter and Wolf.

The Creeks had a high sense of honor and a strong concept of their responsibilities toward their clan and their fellow man. They were quite peaceful except when excessively imposed upon.

Children: The children of the Creek Indians were taught to respect their elders and to listen to their wisdom. They were not allowed to sit in on adult conversations. When visitors came, the children would shake hands with them, acknowledge them and depart.

Usually boys were given names in a special ceremony when they reached the age of 12. Honor was bestowed on them to reflect the person whom they were named for.

In the event the children became orphaned, relatives would take them rather than have them separated from their family ties.

The children's duties from birth to five years were to help the women.

Marriage: Young men and women exercised some degree of choice regarding marriage although the advice of the woman's female relatives was usually sought, and permission of her maternal uncles might be required. A Creek husband seeking a wife sent suitable presents to her mother, aunts and grandmother after consultation with the girl's maternal uncles.

If the presents were accepted, a simple marriage ceremony was quickly arranged. Afterward, the man came to the bride's tribe to live, took the necessary steps for raising a garden and a crop of field corn, and began to conduct his affairs in a manner suitable to his new responsibilities. The marriage was in a trial stage until the husband built a house and harvested a

crop.

Divorces were very rare in families with children. Polygamy was a common practice among Creeks. Usually, a husband obtained his first wife's consent before marrying a second time, and in many cases the later wife was a sister of the first spouse.

Marriage within a clan of one tribe was forbidden. Only in the last 50 years have the Creeks been able to intermarry.

Language: During the years 1539-1942, the Europeans discovered United States Southeastern Indians who were so well organized that they were divided into nations. These nations were divided into four language groups: Algonquian, Iroquoian, Siouan and the Muskhogean. The Creek language is of the Muskhogean Group. Other language in this group include the Chickasaw, Choctaw, Tuskegee, Alabama, Natches, Miccosukee and Seminoles.

People speaking a dialect of the Creek language in one area may have difficulty understanding Creeks in another area.

About 1840, missionaries devised a writing system for the Creek language. The language had not been recorded before this time. The first publications were the Bible and other religious works.

Four forms of communicating are spoken language, silence (body language), picture writing and symbols.

The early Creek words were peculiar in that they appeared in the bilingual dictionaries with few vowels. The Creeks used one word to express several English words. Most of the words contained the letter "k."

Example:

ekvnv ..... land	wakv ..... cattle
mekko ..... king	elkv ..... death
hesaketv . life, breath	pokko ..... ball
cuko .. house, home	tokonhe ... ball sticks

In 1853, the Creek chiefs adopted a Creek alphabet based on the English alphabet. The Creek alphabet contains 19 letters, 13 consonants, six vowels and six dipthongs.

There is no profanity in any Indian language because they never thought of cursing anything; just pointing their finger was sufficient. Children were taught that pointing directly at anyone was exceedingly rude.

In early 1975, the Creek Nation Comprehension Planning Department made two surveys. One survey checked responses of predominately full-blood Creeks in a rural community. The other survey on language and culture conducted was the original boundaries of the Creek Nation.

As a result of these surveys, the Creeks discovered that the Creek language is rapidly becoming extinct. So the tribal planners, with support from the Tribal National Council, have decided to initiate a program for the expressed purpose of revitalizing and preserving the Creek language.

Beginning Creek for Adults-Book I is designed to teach adults the correct pronunciation of the alphabet. Words are introduced on a periodic basis so that one can increase his vocabulary in the Creek language. Students learn to write simple sentences and sentence patterns on a gradual basis so that they can begin to make complete sentences in the Creek language.

Since the majority of Creek words are phonetically expressed, adults can easily learn to read and write in the Creek language.

Religion: When the explorers discovered the Creek Indians, they referred to the Creeks as the "fire people" because the Creek people would sing and dance around the fire seasonally for their sacred ceremonies and rituals praising the Supreme Being for food, health and all their provisions. These people were known as Stomp Dancers.

The native Creek religion centered around a single god. They believed a good life would be rewarded. Some witchcraft was mixed in with their beliefs. Converting their religious concepts to Christianity posed few problems because of the single-god belief.

They also had prophets who they believed conferred with the supernatural in diagnosing disease and predicting the future. The Creeks regarded the prophets as having been given special powers from the Great One, Hesaketvmese.

In the 1700s, the Stomp Dancers would not let the Creeks convert to Christianity. The early Christian Indians had to hide or be punished for the new religion and life they had accepted. Many of them broke away from much of the Creek culture.

Today the Creek people in Oklahoma who profess Christianity are predominately Methodist and Baptist. The Indian ministers of the Creek people are highly respected.

Funerals: Funerals were sometimes held in the homes since the family burial grounds were near the home site. On the eve of the funeral day, an all-night service was held. At no time was the body left unattended. The Creek people sang and prayed and delivered sermons for the deceased.

On the morning of the funeral, grave diggers began very early. In these early funerals, the Creeks would dig the grave wide to a certain depth then a narrower area was dug just wide enough for the casket to fit. Then logs were laid across the casket and covered.

The Creeks would always put the individual's favorite clothes or small jars of food and tobacco in the casket. Sometimes Creek parents would rub their hands over the face of the deceased and then rub the faces of their children. They believed this would keep them from grieving.

After the burial, the family always washed themselves with an herbal medicine from the medicine man. This washing, they believed, helped relieve the pain of their loss and cleansed the grave area.

After four days, women would go to the home of the deceased and clean house. While the women were busy cleaning the house, the men would build a little house over the grave. Even today, these little houses are still built over some of the Creek graves.

The Creeks have eliminated most of their burial customs, but they still continue to have their all-night services now held in a church. Most of these Indian churches have cemeteries where the members can be buried.

School: Missionaries helped establish schools for the Creek tribe. Some of the missionaries discouraged traditional cultural practices and use of the Creek language. Consequently, the insistence on a European culture is probably one of the reasons the tribe has almost lost much of its cultural background.

Medicine: The Creek Indian doctor always faced east in a special place where he prepared medicine. He cared for physical illness and alleviated pain and emotional suffering caused by the loss of loved ones and other mental anxieties.

Many of the Indian doctors were taught by their fathers, so each one varied in his practice. They learned many songs and chants that were used while preparing medicine and also learned the different kinds of herbs, leaves and roots he needed. The Creek doctor fasted time and time again. He also practiced purification at all times for he regarded this to be sacred. Since it was sacred, he was very careful about when and where he went to look for the roots, herbs and leaves.

Indian doctors used the following materials in mixing their potions: sassafras root, devil shoe string, tobacco blossoms, mullen leaves, wild cherry bark, milkweed, red cedar, blackberry root, charred coals, red root, black root, dogwood, pine, willow, sumac, poke, persimmon, corn, jimsen weed, ash tree buds or bark and spider web.

These various medicines were used for diarrhea, dysentery, burns and scalds, fever, pain of insect bites and stings, urinary infections and ailments, worms in children, chest colds and chronic disease of the liver. Some medicine men made medicine to consecrate ceremonial grounds each year when the Creeks prepared for the summer activities, especially the Green Corn Festivals and the stick ball game.

Food: The Creeks planted corn, beans, wild sweet potatoes, pumpkin, squash and melon and gathered many wild vegetables and berries.

They dried meat, corn, pumpkin, peaches and apples. When beef was dried, they would slice the meat into very thin slices and place it on clean cloths in the hot sun on the roof of the house. They turned this jerk meat over several times a day. The fruit was also dried in the summer either by hanging it on a sturdy cord or drying it in the same manner as the beef on top of the house. Most of the dried food was stored in bags for the winter.

Sweet corn was preserved by boiling it until tender. Then the kernels were cut off the cob. This too was processed in the same manner as the meat and fruit. The corn had to be stirred frequently throughout the day so it would not spoil.

Flint corn was shelled off the cob and pounded in a mortar with the pestle and a little water. After the kernels were cracked by pounding, the corn was sifted and the husk was removed. This sifted corn, was used for a beverage called sofkey. Sofkey was also used to make soup with pork and beef.

The Creek women used the green field corn for a beverage delicacy called abuskey. The corn was prepared by parching then by placing it over live fire coals. The women stirred the corn constantly until it was parched a golden brown. The corn was removed and sifted to clean off the ashes and husks. Then it was pounded like the sofkey corn into fine cornmeal for the beverage.

Clothing: A winter animal-skin dress was a typical, two-piece Creek outfit. The skirt was calf length and included leggins, moccasins and an overblouse. Both the skirt and blouse were fringed. Leggins protected the Indians from briars and snakes. Gradually in the 1600's, the Creek women began to fashion their dresses out of satiny cloth material brought by the early explorers. Glass and silver beads decorated their dresses. In the 1700's, the Creek dress was patterned after the white, colonial women. This type of dress was made of cotton. The blouse had a yoke with a gathered bust to the waist and a band attached to it. The skirt was also gathered at the waist with three or more ruffles bordering along the bottom of the skirt. An apron with deep pockets was usually worn over the dress.

The men too, wore clothes made of animal skins for the winter time, and their clothes were fashioned after the early Spanish soldier's uniform. In the summer, the men wore breech cloths, moccasins and sometimes a shirt, depending on whether they were hunting or playing ball. Some of the men wore plume feathers in their headdresses. Later, they began to wear shirts with ruffles on the sleeves, a sash diagonally across their chest and a necklace that was made of silver.

Homes: Early homes and shelters of the Creeks before their removal from the Southeastern United States were the mud and grass house and the thatch and chicken house.

After the Removal, the Creek family home usually had three log cabins or buildings. The cabins contained a living room, bedroom, a dining room/

kitchen area and a menstrual lodge. The menstrual lodge was a small housekeeping unit set apart from the main family house. Every Creek woman who was of childbearing age segregated herself during her menstrual period because she was considered unclean. She lived in this lodge until her menstrual period ceased each month. Then she would return to the main house.

Festivities: The social life was warm and friendly. The most festive occasion for the Creeks was the Green Corn Dance. (This ritual is still in practice today.) It was held in the early summer while the corn was still soft and green in the husk. A good many rites and considerable ceremonial activity was connected with the occasion.

In preparation for the Green Corn Dance, other dances were held at the Puaketv Grounds. During these rites and ceremonies, the Creeks took their "medicine." The bitter mixture was made by processing red roots in water. Taken internally in large doses, the medicine caused violent vomiting. When taken in smaller quantities, the action was a purgative. The purpose of taking this root broth was to completely purify the stomach and the entire system. After 24 hours of fasting, this medicine was administered. Complete purification was attained only after four doses or at least four rounds of vomiting.

After the purification process, preparation for the dances was made, and the feasting began. A large fire was built on a level spot so the participants could move in a wide circle. The communal fire itself had considerable sacred significance. The communal fire builder was believed to have the powers of a prophet.

As the dance began, a leader walked around the fire. Other men followed, forming a circle around the fire moving in a counter-clockwise direction. The dancers carried on a continual chant directed by the leader. At intervals, the leader faced the fire, raised his arms and face toward the sky and whooped. This action was repeated by the dancers. A tom-tom plus the turtle shells strapped to the ankles of the women created the rhythm.

The women also participated in dances. The women had their own dance called the Red Stick Dance. They dressed in colorful costumes and carried sticks painted red on the ends. These were waved in rhythm. Sometimes, the sticks were replaced by knives also painted red.

The Creek dances were known as Stomp Dances. The body movement in the dance consisted of a high, knee action in a fairly fast tempo. The rhythm of the feet sounded like a stomp on the ground.

Games: The Creek stick ball game, played at the Green Corn Ceremony, has been referred to as Indian baseball. The ball field resembles a football field in size and in having two goal posts. The goals were two upright poles about 10 feet high and about six feet apart with a crossbar on the top.

The hard, tough ball was smaller than a tennis ball. Since it had to be thrown long distances and suffered much wear and tear, the ball needed to be heavy. The ball was not handled by hands but with sticks about 30 inches long. These sticks were made from seasoned hickory with a pocket-like piece made at one end.

The object of the game was to send the ball between the goals either by throwing it with the sticks or by carrying it in the stick's pocket. Rules of the game called for penalties if the ball was touched with hands. The ball was often difficult to get off the ground. Wrestling was an outstanding feature of the stick ball game unless previously arranged ground rules prohibited it. Spectators usually joined in the game without sticks but with much gusto.

In the Creek Stick Ball game, there was no umpire. The man who put the ball in play was the nearest thing to an official on the field. The ball starter tossed the ball up between two players, and the fun began. The lack of officials perhaps came from the lack of rules to enforce. Once the game started, there seemed to be only one general playing rule: the player must handle the ball with the stick only. Each player engineered his own tactics by simply swinging his hip.

The game was scored by points; each point was scored by sticking a peg in the ground. The first team to reach a certain number of scored points was declared the winner. In a scrimmage-type game between neighboring teams, a score of 12 points by one team constituted a game. In a regular game, only 24 players constituted a team, and the field was 60 yards from goal post to goal post with no betting or wrestling during the game.

The importance of the game depended on the number of winning points, the size of the ball field, the number of players and whether betting or wrestling was permitted. In a big match with some rival (a homecoming affair), a playing field was 100 yards or more long, 20 points were needed to win and 36 people played on each team. All the players lined up on one side. All rules were suspended on betting, wrestling and participation of the fans in the ensuing game. Weeks of preparation were required for the big games. Frequent conferences were held between representatives and contestants.

Prior to a game, dances and feasts were held to increase enthusiasm. When the contests started, the players lined up on the field with a series of whoops and continued to whoop throughout the game. The players wore only a brief breech cloth. Opponents painted their bodies to suit their desires.

Betting involved clothing, weapons, and sometimes livestock rather than money. Shortly after the Civil War, the Creeks and Choctaws staged a game in which the Choctaws bet their ponies and lost.

Another time, expert stick ball artists began a game in the early afternoon, and by sundown only half the points were scored. All bets were called off because games stopped because of darkness were declared a draw.

One of the great stick ball players of the 1800's was a Creek Indian named Joe Sapulpa. The City of Sapulpa located about 35 miles northwest of Okmulgee and the county seat of Creek County were named for him.

The game is now played on rare occasions. (See Appendix for magazine article on stick ball.

Other games were:

Dice — Played by women in the southeastern area who used seeds or stones of persimmons for dice. Natchez women played games of chance with split canes. Choctaws used grains of corn, charred on one side.

Arithmetic — Kept with a heap of Indian grain and played with a parcel of 50 small, split reeds each about seven inches in length. Some of the reeds were tossed to opponents, and the art was for the player to discover upon sight how many he had.

Chunkey — Usually a specially smoothed and rounded stone was rolled along the ground. Two players each threw a long slender pole after it. The thrower whose pole hit the stone or was nearest the stone when it rolled to a stop made a point. Poles varied in length among tribes (from 8 to 15 feet). Some poles had crossbars, some were in the shape of an "F" while others were notched for counting, but most of the poles were straight.

The Creeks constructed special enclosed courts with sloping sides which could seat many spectators. The public square in many southeastern towns was for sporting events and gaming.

Government: No jail was provided since no Creek crime was punishable by incarceration. The capitol crime of murder was punishable as death by a rifle shot. The convicted man chose his own executioner, usually a man he knew to be the best shot.

For lesser crimes, punishment was administered by fines or lashes. After a third conviction, the man was designated a habitual criminal and the punishment was death. In extenuating circumstances, the convicted person was allowed to petition the tribal chief for a review of the case, and the chief could conceivably grant a reprieve.

The leaders were very rigid and stern in their rules and discipline of the people.

LEGENDS

Most Creek religious beliefs and legends closely paralleled those of the white man. But their system of clans and how they originated are solely Creek.

Each clan of the Creek people contained a large variety of surnames. Many clans used the same surname but were not related. For instance, the name Harjo was a very common name throughout most of the clans of the Creek tribe. For example, Togee Harjo of the Wind Clan could marry Wacena Harjo of the Bird Clan but there was no blood relation. The children from this marriage automatically became members of their mother's clan.

The following legend about the Creek clans and how they were originally formed takes on some of the aspects of the biblical account of "Noah and the Flood."

Legend of The Clans System

A great fog clothed the whole land in darkness. This fog forced the people to gather in groups for their protection. The fog was gradually blown away when a gust of strong wind arose.

Each group of people gave their own group a name derived from the first object or thing they saw as darkness was dispelled. The wind came first, so the first clan became the Wind Clan. A skunk was spied, so another group became the Skunk Clan. There were many groups who saw and were named after the fox, deer, coon and oppossum as the fog rolled over the land. The Bird Clan seemed to cover all birds. After one group beheld a flock of turkeys, the Bird Clan came into being. (There was no subdivision made of the bird species.)

BIOGRAPHIES

Legus C. Perryman was chief of the Creek Nation twice. Known as a translator of English works into the Creek language, he rewrote the Bible. Perryman was Tulsa's first postmaster.

Turner Bear born in 1904, was a member of the Checotah Lodge #86, AF and Am-McAlester Indian Consistory, Muskogee Scottish Rite, Muskogee Bedouin Shrine, Checotah 100F Lodge, Pierce Chapter of ATA, Deep Fork Hillabee Indian Baptist Church, Muskogee Elks Lodge, National Congress of American Indians, Inter-Tribal Council of Five Civilized Tribes (past-president), and Checotah Eastern Star Chapter No. 25 (past patron).

George Washington Hill, born in 1855, had a ranch 17 miles west of Checotah in 1901. He died November 28, 1928.

Motey Tiger died in July 1921 when he was about 100 years old.

Isparhechar died on December 23, 1902. He was elected Creek chief in 1895.

Pleasant Porter was Principal Chief (1840-1907).

Peter Ewing was appointed superintendent of all Creek Nation schools in 1897 and was also elected to the House of Warriors in 1897. He was named chief for a day by President Herbert Hoover in order that the Creeks could sell a lot owned by the Creek Nation. He served as interpreter for the Bureau of Indian Affairs and the Muskogee Wichita and Seminole Baptist Association for several years. He served as president and secretary of the association. An ordained Baptist minister, he served as pastor of the West Eufaula Indian Baptist Church for several years. He died in 1932.

LESSON PLANS

Grade Level (K-6) (Adaptable for secondary level) (Lesson 1-4)
Length of Unit: (2-3 weeks)
Developed by: Leona Sullivan

Lesson One: History

OBJECTIVES:

The students will:

- Describe the effect of European contact on the Creeks.
- Know the role that Creek Indians played in american history from the early 1700's to the mid 1800's.
- Show how the Creeks adopted much of the culture of the White American only to face the same fate as tribes that warred with the United States government which was removal from their homeland.

VOCABULARY:

- Emigrant
- Inevitable
- Rivalry
- Civilized
- Factors
- Cession
- Reparation
- Defend
- Covetous
- Adopt
- Famous
- Fate
- Justified
- Geography
- Migration
- Embarcation camps
- Treaty
- Invaded
- Wild food (i.e. plants)
- Cede
- Immigrant
- Councils
- Military Posts
- Criticize
- Attitudes
- Influence
- Traditional
- Contemporary

DISCUSSION QUESTIONS:

- What geographic factors influenced the Creek Indian life? (game, streams, fertile lands).
- Were the Creeks justified in their decision to adopt much of the White American culture?
- Would it be possible for you to depend entirely on gathering wild food plants and hunting?
- What plants and animals in your community would be the easiest to find?
- Why do books begin with the story of Christopher Columbus when they deal with United States history?
- How would you criticize or defend this approach to American history?
- Did the French and English take advantage of the traditional Indian rivalries? How?
- How would you describe the life style and homes of the Creek Indians?
- If you had been a Creek, what would you have done at the time of "The Trail of Tears?"
- What examples of traditional Creek Indian life persist today?
- How were the Creeks removed, organized and controlled?
- What land was assigned to the Creek Indians?
- What part of the Indian Territory were the Creeks assigned to?
- What were the Removal terms agreed upon by the representatives of the Creeks and the United States government?
- How were the western tribes affected by the coming of the Creek Indians?
- What was the saddest part of the Removal?
- Describe the conditions existing and treatment of the Creek people along the trail during the Removal.
- When was the Removal completed?

- What promise did the United States government make to the Creek people?
- Describe the reorganization of the Creek tribal government after the Creek arrived in Indian Territory.

SUGGESTED ACTIVITIES:

The students may:

- Locate on individual maps the areas inhabited by the Creek Indians before and after the Removal from the Southeast United States.
- Pretend they are a Creek. Write about "The Trail of Tears."
- Study the role of Andrew Jackson. What part did he play in the Removal of the Creeks, Seminoles, Cherokees, Choctaws and Chickasaws to the Indian Territory (Oklahoma)? Defend or criticize his motives in a play. (Students could write the script around Jackson and his attitudes as he wrote orders for the Removal.
- Write a report on the life of a Creek leader.
- Make a notebook with a United States map, pictures of Indians and student's legends about the Removal.
- Use an outline map of Oklahoma to show the Creek Nation boundaries in Indian Territory.
- Pretend they are soldiers or scouts under General Winfield Scott. Write a letter telling their experiences in removing the Creek Indians. Date your letter. January 10, 1843, from one of the forts along the way.

Lesson Two: Life Styles

OBJECTIVES:

The students will:

- Understand the difference in Creek life style from the period of living in the southeast woodlands to moving to the Indian Territory (or statehood).

SUGGESTED ACTIVITIES:

The students may:

- Select one of the Creek chiefs or leaders and write a report on his influence on living conditions, customs, religion, government, etc. Draw or clip illustrations from history books and other sources.
- List names of local streets and places that have Creek origins. Find out the meanings of the names.
- Study and sketch the various types of Indian dwellings.
- Describe in a paragraph how the environment and life style influenced the kind of houses Indians built.
- Make a list of foods that the Creeks introduced to the Europeans.
- Ask a parent or resource person for recipes and a description of meal preparation using Creek methods (fresh vs. dried food).
- Ask Indian resource people to talk about clothes they bring to the class.
- Make rag dolls or clay figurines with typical clothes or powwow costumes.

Lesson Three: Family Life

OBJECTIVES:

The students will:

- Understand Indian marriages, family roles and child rearing.
- Learn a Creek game.

SUGGESTED ACTIVITIES:

The students may:

- Play a Creek game under the direction of an Indian resource person. Stress using objects from nature (i.e., using seed pits for Jades).
- Plan a marriage ceremony.
- Ask Indian resource people to describe the role of the men, women and children. Students may write a report comparing old Indian traditions, clans, customs and matriarch society.

Lesson Four: Alphabet

OBJECTIVES:

The students will:

- Develop alphabetical concepts and understand sounds.

SUGGESTED ACTIVITIES:

- Write short phrases and possibly short sentences.
- Complete work sheets on alphabets and sounds on flash cards, spelling and matching Creek words, numbers and colors with English words. Leave top of work sheet blank for drawing a picture for the appropriate word (s).

MUSKOKEE ALPHABET

a	as in far, as afke
c	che for teh, as came, cesvs
e	as i in pin
f	fe as in English
h	he as in English
i	as in pine, as likes
k	ke as in English
l	le as in English

m	me as in English
n	ne as in English
o	o as in note, as ofv, opv, oston
p	pe as in English
r	hle, for hl, as rakko, rakke
s	se as in English
t	te as in English
u	as oo in wood, as hoktuce
v	as u in tub, as yvmv, ekmv
w	as we in English
y	ye as in English

DAYS OF THE WEEK

SUNDAY	Nĕt-tv cá-ko
MONDAY	Mvn-tē
TUESDAY	Mvn-tē ĕn-hi-yvt-kē
WEDNESDAY	Nĕt-tv cá-ku-cē ĕn-nvr-kv-pv
THURSDAY	Nvr-kv-pv ĕnhi-yvt-kē
FRIDAY	Flitē
SATURDAY	Nĕt-tv cá-kō cú-sē

DIPTHONG

AE	as in aeha	OE	as in hopoetakuce
AU	as in vhauke	OU	as in sapokou
EU	as in yaikateu	UE	as in uswv

NUMERALS

ENGLISH	CREEK	SYLLABLES	PHONETICALLY (English)
one	hvmken	hvm-ken	humekĕn
two	hokkolen	hok-ko-len	hōke-kō-lĕn
three	tutcenen	tut-ce-nen	tute-chēe-nĕn
four	osten	os-ten	ōstĕn
five	cahkepen	cah-ke-pen	chah-kēe-pĕn
six	epaken	e-pa-ken	e-pah-kĕn
seven	kulvpaken	kul-v-pa-ken	kōl-a-pah-kĕn
eight	cenvpaken	cen-v-paken	chĕn-a-pah-kĕn
nine	ostvpaken	os-tv-pa-ken	ōs-ta-pah-kĕn
ten	palen	pa-len	pah-lĕn

NAMES OF THE MONTHS

January	Rv'fo Cúsē	Winter's younger brother
February	Hōtvlē hv sē	Wind month
March	Tàsàhcucē	Little spring month
April	Tàsàhcē-rakkō	Big spring month
May	Kē-hv'sē	Mulberry month
June	Kv'cō-hv'sē	Blackberry month
July	Hiy'ucē	Little harvest or summer
August	Hiyo-rakkō	Big harvest or summer
September	Ōtōwōskucē	Little chestnut month
October	Otowoskv-rakko	Big chestnut month
November	Ehōlē	Frost month
December	Rvfō-rakkō	Big winter

CREEK

LIFE STYLE LANGUAGE

ANIMALS

ENGLISH	CREEK	PRONUNCIATION	NUMBERS	
1. cat	pō-sē	pō sē	one	hvmkĕn
2. deer	ē-cō	ē-chō	two	hōk kōlĕn
3. rabbits	cu-fē	chu-fē	three	tutĕenĕn
4. mice	cĕs-sē	chĕs-sē	four	ōstĕn
5. dogs	ĕ-fv	ĕ-fàh	five	cahkĕpĕn
6. tigers	kát-cv	kàht-chà	six	ēpahkĕn
7. frogs	ku-tē	kōō-tē	seven	kúlvpàkĕn
8. hogs	suk-hv	sōk-hà	eight	cēnvpàkĕn
9. moles	tv-kō	tah-kō	nine	ōstvpàkĕn
10. wolves	yu hv'	yàh-hà	ten	pālĕn

TEACH ALL NATIONS

(Matt. 28:19-20)

"VPEHYET ESTE MVHAYVKS"	VPEHEYET	GO
TVLOFV OMVLKVN	ESTE	PEOPLE
ERKE, EPPUCE, P'YVFEKCV	MVHAYVKS	TEACH
EN HOCEFKV OFVN	TVLOFV	VILLAGE/TOWN
	OMVLKVN	ALL
	ERKE	FATHER
	EPPUCE	SON
	P'YVFEKCV	HOLY SPIRIT
	EN HOCEFKV	HIS NAME
"PAPTISVKS," CESVS KICVTES,	OFVN	IN
"CE MVHAYVKIYAN		
AMVLKVN EN KERKUECVKES		
VN'T CEPAKVKARES."	PAPTISVKS	BAPTIZE
	CESVS	JESUS
	KICVTES	SAID
	CE MVKAYVKIYAN	I WILL TEACH YOU
	OMVLKVN	ALL
Translation by	EN KERKUECVKES	GO AND TELL
Zeona T. Sullivan	VN'T	I MYSELF
1976.	CEPAKVKARES	WILL BE WITH YOU

FIELD TRIPS

Following the adoption of their written Constitution in 1867, the Creeks felt the need for a commodious structure in which to house their governmental offices. The log Council House was razed, and construction of the present native-stone building was completed by the Creeks in 1878. Provision was made to seat the two houses of congress (called the House of Warriors and the House of Kings), their Supreme Court, their law enforcement agency (Light Horse), and other government officers as were required.

The impressive sandstone building is located on Okmulgee's center square between Morton and Grand streets on Highway 56. It contains many of their writings of the Creeks, together with many fine samples of their handiworks, art and paintings. Portraits of the Creek chieftains and the antique desk where Principal Chief Ward Coachman sat may be seen in the old Council House.

Will Rogers said, "You can go to any town in the country and find a post office and a hotel, but there is

only one town in the world where you can find a Creek Council House."

Within the tawny sandstone walls of this structure, many of the great dramas of the Creek Nation have been enacted. People from all walks of life — statesmen and criminals, warriors and clans — have climbed the forking stairways now well worn by many a western boot or moccasin to seek justice within their own tribal laws or to petition the Great White Father for redress. For, it was here that the dispute and the litigation of a great and freedom-loving tribe were adjucated. On the floors of its chambers, Creek orators spoke with the eloquence at their command, always endeavoring to better the lot of the tribe.

Markers and monuments surrounding the Council House are a source of concise information for the traveler seeking history of the area.

Within the rustic sand walls of the Council House, much evidence of the great drama of the Creek Nation has been preserved, attracting thousands of visitors each year.

This structure served as Okmulgee's first court house. It was purchased from the Creeks in 1920 for $100,000. City officials cooperated to regain the dignity that was lost for many years. The contributions made by the many men and women to preserve the Creek Council House is a story covering over 50 years.

The Creek Capitol and grounds were set aside as a National Historical Landmark by an act of Congress in 1962.

The present Council House building, now called the Creek Indian Museum, has been the center of social activities for nearly a century. The sandstone building will be 100 years old in 1978.

TULSA

Legend has it that Yahola took hot coals from the tribal ceremonial fires in Alabama and used them to kindle a new fire each night on the long trip west. Ultimately, Yahola is said to have reached Tulsey Town (Tulsa) and lighted a fire beside a great oak with the coals brought from Alabama. Until he died in 1858, Yahola presided over the councils in Tulsey Town.

Apparently the exact date of the establishment of the village of Locharpoka on the site of Tulsa is not known. It could have been as early as 1828, but more likely it came in the 1830's. By 1850, it was known as Tulsey Town and had a population of 150.

The Creeks lived in one-or two-room log cabins rather than tipis, for the Creeks were one of the Five Tribes. Their favorite gathering place was a large oak tree at 1730 S. Cheyenne Avenue which Tulsans refer to today as the Creek Council Oak. The site was preferred because the people could watch the canoes and rafts on the river, the basic artery of travel. The dense forest growth in the rich bottoms along the river created what McIntosh called "an impenetrable vastness" which stood as a bar to travel by land unless one was content to stay on the higher lands of the prairie.

Stomp dances were held at the council tree site. The residents of Tulsey Town invited neighboring Indians.

Tulsey Town was at the north edge of the Creek Nation. South of what is now Edison Street and Admiral Place lay the Creek Nation. North of that line and west of what is now Elwood Avenue was the Osage Nation. To the east of the Osage boundary and north of the Creek boundary lay the Cherokee Nation.

So, to Tulsey Town for the stomp dances and the Creek ball games came Osages and Cherokees, also Shawnees, Quapaws and members of other tribes. The Indians came and camped for days. Amid much socializing, many intertribal marriages resulted.

After the Civil War, the known history of Tulsey Town for several years revolved around the Perryman family. George Perryman, a livestock grower, hauled lumber from Coffeyville and built a house. In 1878, the house became Tulsa's first post office with Perryman's brother, J.M. Perryman, as the first postmaster. Another brother, Legus Perryman, was chief of the Creeks for several years.

The foundation of modern Tulsa was laid in January 1882 when a contract was signed for extension of the Atlantic and Pacific Railroad from Vinita to near the Arkansas River in order to better compete for the area's cattle business. The terminus was to be on the Cherokee side of the Cherokee-Creek line, but H.C. Hall, the railroad contractor, found that more liberal business concessions could be obtained from the Creeks than from the Cherokees. The terminus was therefore moved a half mile west into the Creek Nation. J.M. Perryman and "Has" Reed of Coffeyville opened a store near the terminus, and Perryman moved the post office into it.

Only Creek citizens and those who were married to Creeks could legally do business in the Creek Nation, so the town at the end of the tracks grew very slowly with only 300 settlers in 1895. The townsite was surveyed in 1900. In this framework, Creek women and their husbands became the first citizens of the future city.

CREEK SEAL

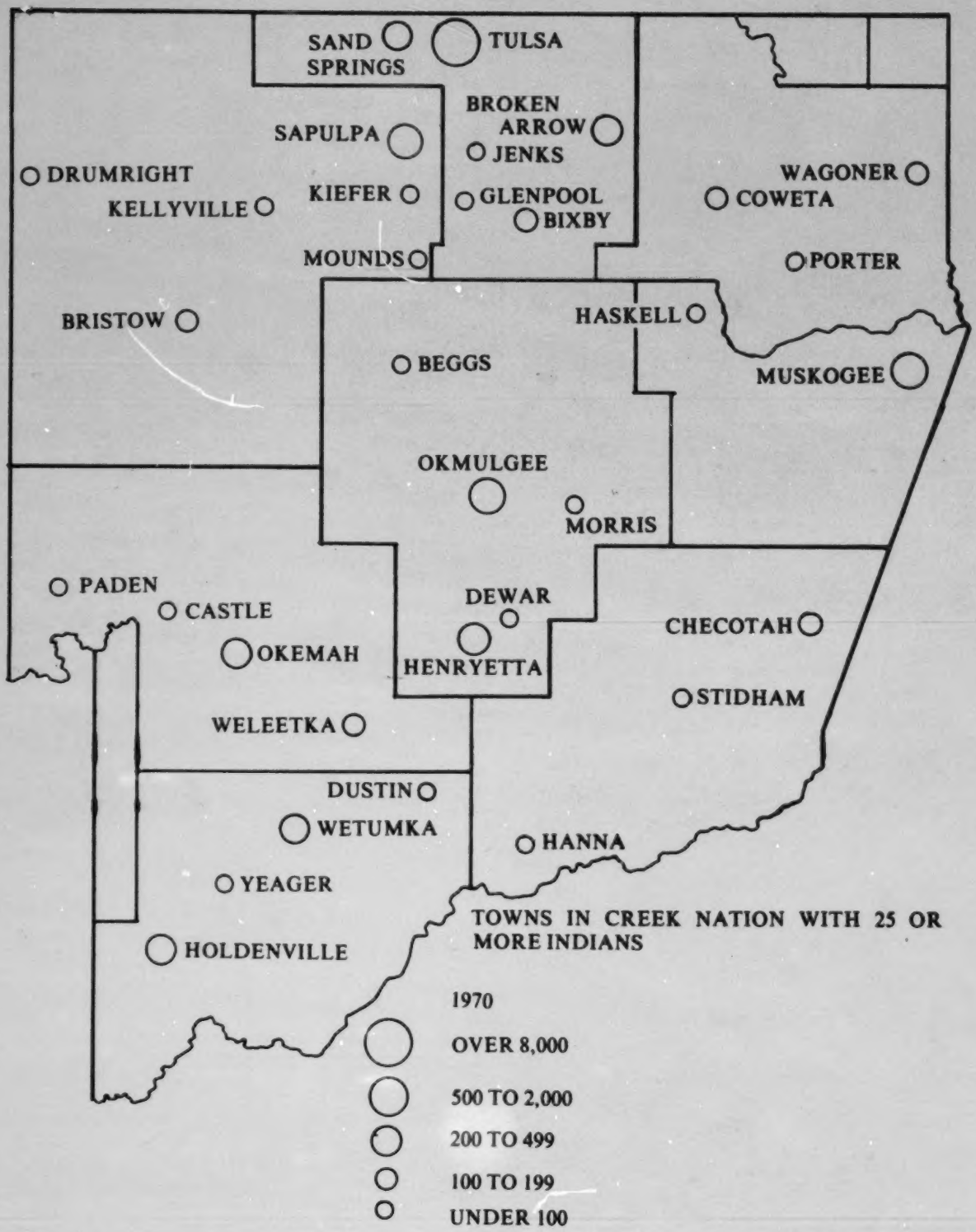
The Great Seal of the Creeks or Muscogees, the name that they used in referring to themselves, shows a sheaf of wheat and a plow in the center of the device surrounded by the words, "Great Seal of the Muscogee Nation, I.T."

Adopted by the national council after the war between the states, this seal was a modern symbolism of the industry of the Creeks as agriculturists from earliest days. After coming to the Indian Territory, the successful growing of small grain, especially wheat and some oats and rice, besides large crops of corn in the rich lands bordering the Canadian and Arkansas rivers and their tributaries, brought prosperity to the Creeks. Connected with ancient tribal customs, the "Green Corn Dance" was celebrated in summer as a thanksgiving and rejoicing in the new crops and marked the beginning of the new year in the nation.

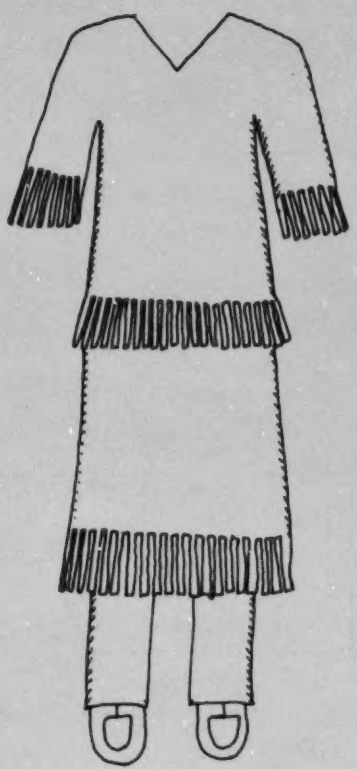
The sheaf of wheat and the plow in the center of the device had a broader significance reflecting Christian influence of the Creek chiefs and leaders. The Methodist and Presbyterian denominations were particularly strong in the nation. From the adoption of the written constitution of the Muscogee nation in 1867, to the close of this government just before Statehood, these two church organizations counted outstanding leaders and principal chiefs as members.

A biblical interpretation of the sheaf of wheat in the Muscogee seal may be found in Joseph's dream (Genesis 37:7): "For, behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright . . ."

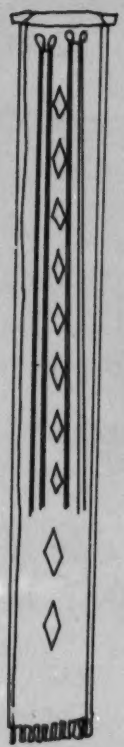
An interpretation for the plow may be found in the prophecy (Amos 9:13): "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper . . ."



The Creek Nation is comprised of eight counties in East central Oklahoma. These counties are: Creek, Okmulgee, Okfuskee, Hughes, McIntosh, Muskogee, Tulsa, Wagoner and portions of Seminole, Rogers, and Mayes Counties.



Animal skin two piece dress, leggins & moccasins



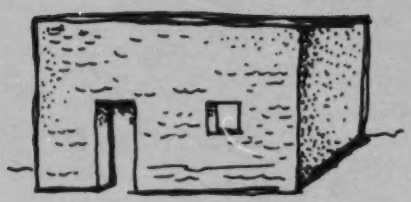
Wide ribbon design & attached to a comb & worn in the back of head with the ribbon dance dress.

Ribbon Dance Dress

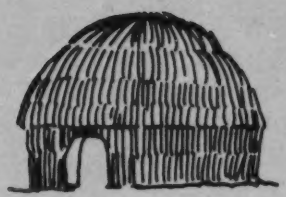
Spanish influence 1540 — 1600
satin cloth, ribbon & silver

Colonial influence in the early 1800's — 1900's.

45



Mud & Grass



Thatch

Chickee

Log Cabin

Early homes and shelter of the Creeks. The mud and grass house, the thatch and chickee were the types of dwellings the Creeks had before their removal from the Southeast. The log cabin came into existance by the influence of the early pioneers and this type of home was used after the removal during the Indian territorial days before statehood.

LIS

WEOGUFKEE CEREMONIAL SQUARE

INDIAN RECIPES

TVLIKE SVK MORKE

(FRY BREAD)

2 C flour
1 C buttermilk
1 T. baking power
Pinch of salt

Sift salt and baking powder with flour. Add milk; add more flour to make a firm dough. Roll dough out on a floured board and cut dough in 4x4 inch squares with a slit in the center of each one. Fry in deep fat until golden brown. Place in a bowl lined with paper towels. This absorbs shortening on each piece of bread. Serves 4 people.

INDIAN CORN SOUP

1 quart dried corn
4 quarts water
4 pork hocks
6 slices salt pork
1 teaspoon salt
Dash of pepper

Wash, then soak corn for two hours. Add 1 quart of corn to 4 quarts of water. Cook on medium heat for one hour. Add pork hocks, salt, pepper, and salt pork. Cook for 2 hours or until tender.

VPESWV-SVK-MORKE

(FRIED PORK)

Take a pork roast or shoulder cut. Cut the roast in chunks, add salt and pepper. Put in a pot with ½ cup water. Cover until meat is heated to boiling stage, take lid off and let the meat fry down until golden brown.

TVK LIK CVMIPERLUSTEE

(Molasses Cake or Black Sweet Bread)

1 cup (home made) sorghum
1 T. soda
½ cup sugar
¼ cup shortening or butter
1 teaspoon ginger
2½ cups sifted flour
Pinch of Salt
1 cup hot water

Sift together all the dry ingredients. Cream the shortening and sugar together. Mix the molasses with the hot water. Add the dry ingredients mixture with molasses. Stir until you have a smooth mixture. Pour into a greased and floured pan and bake 45 minutes at 450 degrees.

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Tape Recordings: "Creek Ceremonial Songs" by Jesse J. Sullivan.

Film: "The Long Road Home." 27 min. color

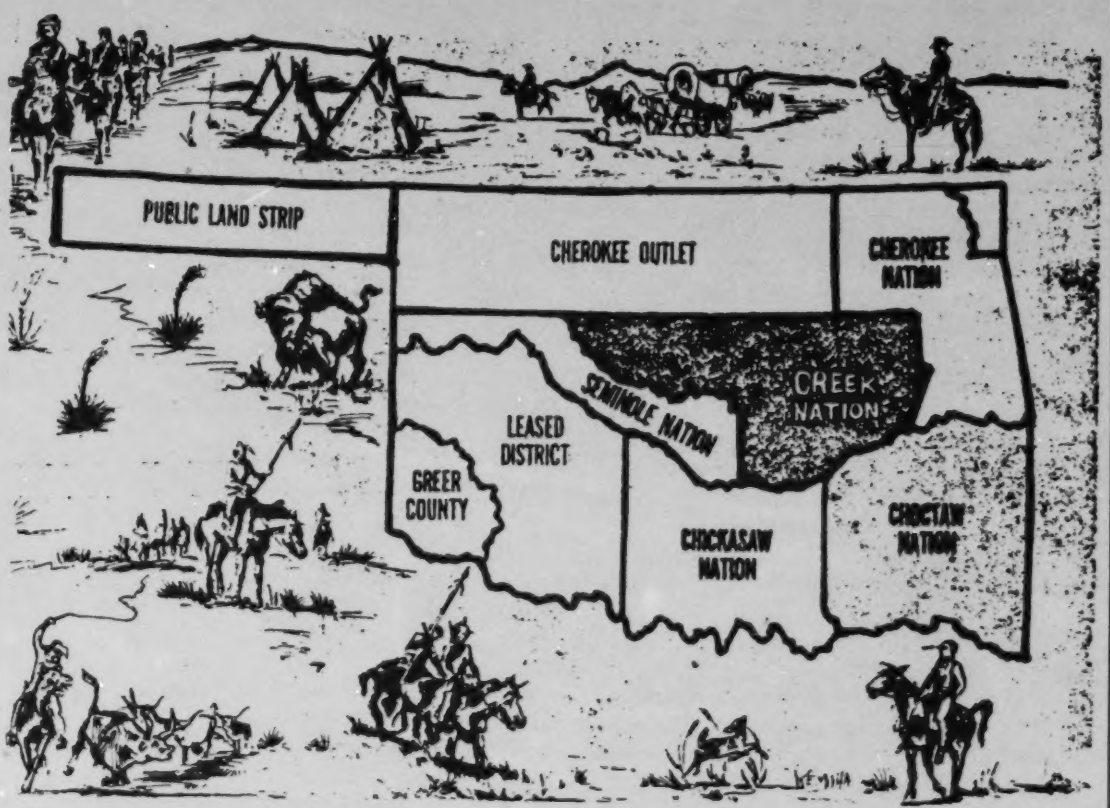
Grade Level: Jr. High-Adult

Sub-areas: American-Indian Studies (History). Fine Arts/ Art, Oklahoma History, Human Relations

Order: Lodester Films
7006 S. Indianapolis, Tulsa, Oklahoma 74136.

MUSKOGEE PUBLIC SCHOOLS

1976-77
CREEK



INTRODUCTION - SECTION 2

Creek

prepared by the Muskogee Public Schools Team

Following the cover sheet the reader of this section will find interesting background information regarding the early history and lifestyles of the Creek Indian Tribe. The materials are designed for grades K-2 and 2-3 weeks is suggested for length of unit. A description of the use of myths and legends will give the reader an insight as to how the Creek people explain the natural phenomena around them. This is further explained in the play: The Indians Come to the Earth. This could be a complete puppet show using hand puppets, or stick puppets. A lesson plan section is included on page 52 which relates directly to the background information. Also included is an excellent bibliography and appendix section, page 53.

EARLY DAY LIFESTYLES

Religion The religious ceremonials centered around the celebration of the corn harvest. The cultivation of corn was one of their chief occupations, so Creek religious activities were highly concerned with this important product.

All creations and nearly all reasons for being alive were simply attributed to the "Master-of-Breath." Animal spirits were worshipped by dancers, each animal with his own song and gestures. The dances and songs were prayers to the animals for immunity from their visits. The "Little-Screech-Owl Dance", for example, was used to ward off the animal which they believed to be an unfavorable spirit of the dead, causing or announcing death to the one who heard it. These dances were held publicly on the square ground, and all spectators were encouraged to take part in the action.

The burial customs of the Creeks were simple but very meaningful to them. The body of the deceased was kept four days before being taken to the burial ground. Women sat on the ground and mourned with a coo-coo sound, pulling their hair down over their faces.

At the end of four days, the body was taken to Creek burial grounds and lowered into the grave. A fire was built at the head of the grave and tended for four days by relatives until the soul was believed to have reached the passage to the sky. As soon as the family returned home after the burial, they blew ginseng powder or white root around the house and yard to keep the spirit of the dead from returning.

Food and Cooking: Nearby each dwelling, the Creek women maintained a small garden plot for their family. Their main food supply, however, was grown in a much larger field which belonged to the entire town.

Corn, beans, squash, pumpkins and melons were plentiful. Wild fruits were also available for their use. Hickory nuts and acorns were pounded, and the mashed nut meat was placed into boiling water. The oil was then skimmed off the top and used in much of their cooking, especially in preparing hominy and corn cakes. Deer was the main meat eaten; but, they also fished.

Corn was cooked with lye or mixed with ashes and beaten to make hominy grits or meal. Their most important food was "sofkey" which was beaten corn cooked with water and lye. It formed a gruel thin enough to drink after left sitting for two or three days to sour.

Another Creek dish was "blue dumplings" which was made of beaten corn with the bluish burned shells of the field pea added.

"Apuske" or "cold flour" was a food drink eaten by the Creeks. It was made by stirring a meal made of parched corn into a glass of water and sweetening it to their taste.

Beyond the houses stretched the clan-owned farmland. Fields were planted with maize, squash, pumpkin, beans, and after the European introduced them, melons, rice and potatoes. Women did most of the tending to crops.

Men were hunters and fishermen. They hunted deer, bear, beaver, otter, raccoon and squirrel with a black hickory or locust bow, and cane arrows. They were adept in the use of the cane blow gun and the white man's firearms.

They were good fishermen, too. They used hook and line, spear, and hand net, and practiced the art of fish poisoning. They stored a fixed portion of their food in a public granary. Thus, they were protected during war emergencies and against poor yields. Travelers through their country could also be fed at the expense of the entire community.

Clothing: The dress of the Creek was influenced by the traders who came into their settlements. The Indians bought bright-colored cloth and their native fashions according to their own personal taste.

The women wore short dresses made of calico or of printed linen. They would decorate them using

feathers or beads.

The women wound their hair around their heads fastened with a silver brooch and attached silk ribbons of several colors that hung down almost to the ground.

The men wore ruffle shirts, a breechcloth with fringed ends that hung from the belt, and leggins decorated with silver bells, lace or beads. The shirt was belted at the waist with a wool sash decorated with tassels and beads. A broad-beaded band worn over one shoulder held a tobacco pouch. Sometimes short cloaks woven of feathers were worn.

Both the men and the women wore moccasins made of soft deerskin and embroidered with beads.

The boys only wore one piece of clothing called a "sweep." This was merely a long shirt that almost touched the heels. A belt was occasionally worn with the sweep.

Homes: The Creeks were not an Indian tribe as such but a conglomeration of various tribes. One of the most dominant of these was the Muskogee who spoke the northern Muskogean tongue.

All Creek towns were centered around a public square. The town ranged in population from 200 to perhaps 1,000. Facing east was the building given over to the men of highest rank; the "second men," those who served as advisors to the civil chief, or micco, had the building on the north; and on the south side stood the buildings of the warriors.

The town square was the public meeting place. Leaders of the town met each day to discuss preparations for war, arrange details for religious ceremonies or simply to converse among themselves.

The Creeks kept the southwest corner of the square for their summer playground — the "chunkey yard" — where the many clans could participate in the ball play or La Crosse. At the northwest corner stood the hot house or chokofa, the Creeks' winter playground.

The dwellings were positioned around the public buildings. Each home had from one to four separate buildings depending on the size of their families. These units of from one to four buildings made a little square very much like the town square. One of these buildings served as a cook room and a winter home, another was the summer home, a third building was used for storage and so on. The frames made of poles formed the rectangular shape of the house. The walls were then plastered with a mixture of mud and straw, and cyprus bark was used to shingle the roof.

Later, the Creek Indians built windowless cabins of unhewn logs with dirt floors. In the cold months, the logs were chinked with clay or plastered with clay and straw. When the weather became warmer, windows were made so light and air could get in.

The family ate and slept outside in the summer. A brush arbor was built for this purpose.

Festivities: The musical instruments used by the Creeks were the tom-toms, drums, and gourds; the tom-tom was made of cedar roots. A selected member of the clan kept the tom-tom for dances. Chants were sung at the different ceremonies held.

Stomp Dances were held to celebrate various occasions, such as, planting time, the coming of the medicine man, marriages, and hunting seasons. The women wore turtle-shells, and men wore feathers in hats. The women often accompanied the tom-toms with turtle shells, and the men did the dancing. One dance, called the July-Green Corn Dance, was held for approximately eight days. The end of season Stomp Dance, generally held in October, was marked by a squirrel hunt.

Corn, or maize, was the most important food among most Indian tribes. The Creeks were no exception. Because of its significance for the life of the tribe, it was natural that there would be a great many ceremonies and rites connected with it. Many of these ceremonies were related to the planting, growing, and harvesting of the corn and were an important part of a Thanksgiving rite.

With the first ripening of corn in summer, many tribes celebrated what was to them the new year. The complex rites took several days.

The men drank a special liquid that cleansed and purified them and then fasted before the new corn was tasted for the first time. Songs, dances and games were played during the ceremony.

This Green Corn Ceremony was also a time for curing diseases, combating illnesses and renewing the strength and well being of the Indian people.

MYTHS AND LEGENDS

The Story Teller

In the early days, the Creeks maintained and developed the highly skilled storytelling technique for recording their history because they had no written language.

The storyteller was one of the most important men in the village. He was so highly respected for his knowledge that he was very seldom allowed to go into battle for fear of his death which would mean the loss of a village historian.

Each generation in every village had a youth selected to become the future storyteller. He was usually chosen from the young men who had the best

memory and who liked to tell of things which had happened to them. He was trained by the old story-teller and would memorize the history of his people so that he could instruct the young people in the village. When he grew old, he would train another youth and so on. In this manner, the history of the people was never forgotten.

The storyteller also served as the village entertainer on many occasions. If he was very good, he could keep the village amused with the colorful tales of lore and the many legends which existed about the animals of the forest. In many ways, this was how the young men and women learned of the marvels of the earth and its bounty.

Natural Phenomena

There are several classes of myths among the Creeks. The first origin of the earth is related to the animal spirits. Another class had to do with a time when the Master-of-Breath took charge.

The Creeks believe they were made from the red earth of the old Creek Nation. The white man, they believe, was made from the foam of the sea. That is why they think the Indian is firm while the white man is fickle and restless.

The majority of the tales refer to animals on the earth.

How the Clans Came

In the beginning, there were no Indians on the new lands. The earth was void of all living creatures.

Deep in the forest, a cedar tree began to shake and move. The roots shot out of the ground and opened up their ends. From this root walked the first Indians to live on the new lands.

The first Indian to walk out of the root was powerfully strong with keen eyes and a swift-moving body. He was named the Panther Clan. he was always to be the strongest of all the Indian clans that came to the new lands.

A voice spoke to the Panther Indian: "Never eat of your own clan, for the mighty panther that will roam your lands is your brother. He will bring you good fortune."

The root shook and twisted in a violent manner, and finally out came the next clan, called the Wind Clan. This clan provided the cooling breeze that swept across the lands and brought peace to all the clans.

The clans marched from the root in this order of creation: Deer Clan, Bird Clan, Bear Clan, Raccoon Clan, Beaver Clan, Mink Clan, Fox Clan, Mud Potato Clan, Alligator Clan, Skunk Clan and Rabbit Clan. The last clan came sliding out on its belly and was named the Snake Clan.

All the clans met together for the first time near the root of the tree. The Master-of-Breath spoke to them: "You are the beginning of each one of your families and clans. Live up to your name. You must never marry into your own clan. This will destroy your clan if you do. When an Indian brave marries, he must always go with his wife to her clan. There, he must live and raise his family. The children will become members of their mothers' clan. Follow these ways, and Muskogeans will always be a powerful race. When you forget, your clans you will die as a people."

How the Earth was Made

At last the excitement had died down. The news that Crawfish had brought back to the Council from the new lands below was important. Birds, he explained, could live on the new lands; animals could find their food for their survival.

The mighty Eagle walked to the center of the fire and began to speak: "We are all filled with joy in our hearts to find that we can not only send fish, but also birds and animals. Now we must prepare the lands for the coming of the new creatures, for they cannot live on the lands as they are now. I have an idea; I will ask permission from the Great Council to help create better land below."

"Yes, Yes," the Council cried. "It is our wish that the lands be a good place to live." The Eagle walked to the Crawfish and took the wet soil from between his claws. Round and round he rolled the soil between his claws. Round and round he rolled the soil between his powerful legs. Then, with a mighty flapping of his huge wings, he soared high above the Council.

"What is he doing with the earth in his legs? Does he intend to steal it?" they cried. Then, with a mighty swish, he hurled the red ball of soil earthward. The soil traveled so fast that it looked like a shooting star falling from the sky. A mighty roar sounded when the ball hit the oceans, making a large wave that parted the water. The red soil spread out and flattened so much that the earth was made in one move.

At first, the lands were very wet; so the Eagle flew over them and dried them with his mighty wings. Soon the lands were dry enough to let the animal migration begin.

The Indians Come To The Earth - Play

Characters: Sun; Moon; four or five Stars; Master-of-Breath; Earth; several black, red, white people.

The sun, moon and stars approach the Master-of-Breath.

Sun: "Look, the Earth is beautiful. There should be some people upon the Earth. I will give them all the good things of the Earth."

Scene: *People start coming from the Sun (black people), red earth (Indians), some came out of the water (light colored people). Have all people mix and start working and playing together. Show them talking with one another. They all are looking around at the beautiful things on the Earth: flowers and trees, mountains and waters. Show all kinds of animals and birds. They are friendly to the people and love to be near them.*

Scene: All "the people" on the Earth have a meeting (*gather around*). They talk about the clouds in the sky.

One boy: "I'll climb the tallest tree. I will touch the clouds and I will tell you about them."

Scene: *He climbs up but finds he cannot touch the clouds. He gets very sad. He calls a meeting of all the people.*

One Boy: "I climbed the tallest tree, but the clouds are high above the tallest tree."

Scene: *The people talk together.*

Another Person: "I'll climb the highest mountain and come back and tell you about the clouds in the sky."

Scene: *The boy climbs the mountain but never comes back. All are very sad. Another meeting is called. They all reach their hands high up over their heads and cry. They also want to touch the clouds.*

Black Person: "Let's build our own mountain. We can make it reach the sky."

Scene: *They work and work, piling earth upon earth. Girls make baskets to carry dirt in. Many moons pass. Soon the mountain is higher than the highest trees. All roll themselves in their blankets and sleep all around their mountain of red earth. During the night, old wind comes and blows the great mountain away.*

Scene: *Morning.*

Sun: "Wake up, wake up! The great mountain of red earth is gone."

Scene: *All start talking in different languages. Some speak the same, and they get together in groups.*

Explanation: *That is why there are many tribes of Indians upon the Earth.*

The Thunder Helper

Once there was a boy who had no mother or father. All day long he would take long walks and play by himself.

One day as the boy was walking along the creek, he heard a noise like thunder. When he looked up, he saw a Tie-snake and the Thunder having a fight.

The Tie-snake called to the boy saying, "Kill the Thunder, and I will tell you everything I know. I know all things that are under the earth."

Just as the boy was putting an arrow to his bow, he heard a loud noise. It was the Thunder speaking to him, "Boy, boy, don't pay any attention to the Tie-snake. I, Thunder, can help you to be brave, strong and wise. Shoot your arrow at the Tie-snake."

The boy shot at the Tie-snake, killed him, and the Tie-snake fell into the creek.

Now the Thunder made the boy strong, brave and wise, but the Thunder told the boy never, never, never to tell anyone that the Thunder had made him strong, brave and wise.

The boy became the best hunter and the best runner in the village. He was good and kind to all of the people. When he talked, the people listened.

In the cold time, the people were very hungry, for there was no food and very little corn. Many days passed, and the boy stood before them and said, "Last night the owl in the tree talked to me. The owl told me to come to his tree. He told me there was a bear sleeping in a hole in the ground."

The young men of the village laughed at him for saying the owl had talked to him; but the old men did not laugh, for they were wise in many things. They knew the boy was wise too.

One of the young men did not laugh. He told the boy he would go hunt the bear with him. He knew the people were hungry and needed meat to eat.

The young man and boy went to the tree with the owl in it. By the tree, in a hole in the ground, they found the bear sleeping. They killed the bear and took it back to the village. The people were happy to have much meat to eat.

Now, when the boy said something, the people found what he said was true.

The time came when the men of the village went to

fight. Many men were killed. The women were so afraid; they knew the enemy would come and burn their village. The boy stood before the women and said, "Do not be afraid. I will go and kill the enemy They will not burn our village."

The boy went into the woods and found the men of the village. He said to them, "Stay where you are. I will go to meet the enemy and kill them. Never again will the enemy try to burn our village."

The men watched the boy as he went to meet the enemy. They saw the thunder and the lightning. The thunder and lightning came down upon the enemy. All the enemy were killed.

The men waited in the woods for a long time. The boy never came back. No one in the village ever saw him again.

When the old men hear the thunder and see the lightning, they know what to think. They are now wise in many things. They are sure that they hear the boy call in the thunder, and when the lightning illuminates the sky, the old men are sure they can see the face of the boy.

"The Thunder Helper laughs," the old men say, and then they go to sleep unafraid.

Why The Rabbit's Head Is Flat

A rabbit was trying to get some girls to date him. He asked and asked, but no one wanted to go out with him.

Finally, two girls decided to play a trick on him. They decided to accept his date and began making some plans. Rabbit was very happy to finally find someone to date. He went to the girls' house, and as it got late, the girls asked him to spend the night.

"Oh, you don't have room for me. I see only one bed," he said.

"You can sleep with us," they said. "You can get in the middle." Their plan was working. He finally consented to spend the night, sleeping between the two girls. They kept scooting closer and closer together as they had planned, crowding him, until finally they pushed so hard for so long that his head became narrow. That is how the rabbit got a flat head.

LESSON PLANS

Grade Level: K-2 (Lesson 1-5)
Length of Unit: (2-3 weeks)
Developed by: Delores Cheek
Pat Arnold

Lesson One: Creek Dwellings and Villages

OBJECTIVE:

The students will:

- Learn how the environment can be used for shelter structures.

SUGGESTED ACTIVITIES:

The students may:

- Construct dwellings using sticks to form a rectangular shape and a mixture of wheat paste and sawdust to plaster the walls. Bark can be used for the shingles on the roof.
- Place four dwellings on a board, forming a square. Fill a shoe-box lid with dirt to be used as a small garden plot. Use clay to make cooking pots, etc.
- Participate in a field trip.
- Visit Creek Pottery-Checotah, Oklahoma; Arbeka Tribal Grounds — Henryetta, Oklahoma.

Lesson Two: Creek Foods

OBJECTIVE:

The students will:

- Realize the influence of Indians on non-Indians' food.

SUGGESTED ACTIVITIES:

The students may:

- Draw pictures of different kinds of Creek food and write their correct name.
- Purchase cans of white or yellow hominy and sample it.
- Provide popcorn poppers so children can pop the corn and eat it.
- Make a Creek cookbook with recipes from parents and Indian resource people.
- Write a report on preparation of Creek foods (fresh and dried). Compare Creek preparation with the non-Indians' method of preparation (fresh and dried foods). Ask parents about modern food preparation.

Lesson Three: Creek Clothing

OBJECTIVE:

The students will:

- Understand the role of Creek costumes.

SUGGESTED ACTIVITIES:

The students may:

- Draw Creek paper dolls with their clothing.
- Color a coloring book for Indians to show traditional dress.
- Ask Indian resources to wear their dance costumes so that they can explain each

article of clothing (purpose, colors, design).
- Visit a Creek museum.
  Creek Council House, Okmulgee, Oklahoma; Five Civilized Tribes Museum - Muskogee, Oklahoma.

Lesson Four: Myths and Legends

OBJECTIVE:

The students will:
- Know the uses of myths and legends.
- Learn basic storytelling techniques.

SUGGESTED ACTIVITIES:

The students may:
- Act out a legend.
- Put puppet shows on using stick puppets to portray characters.
- Ask an Indian resource person to explain the uses of myths and legends and then tell a legend.

Lesson Five: Customs

OBJECTIVES:

The students will:
- Learn about rituals — significance, types, ritual objects, ceremony rules.
- Know a simple dance step and chant.
- Use of music in rituals.

SUGGESTED ACTIVITIES:

The students may:
- Make tom-toms or drums out of oatmeal boxes and perform a basic chant (from a recording).
- Stage a Green Corn Ceremony.
- Learn the Stomp Dance.
- Interview an Indian resource person about rituals.
- Visit a museum.
  Gilcrease Museum — Tulsa, Ok.

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Filmstrip with cassette: ***American Indians of the Southeast Series*** **— "Who They Are," Their History, etc.**

1. *Who They Are* — Color, Filmstrip—35mm, Sound: 33 1/3 RPM record, 51 frames, Running time: 14 minutes, Producer: Coronet Instructional Films; Distributor: Coronet Instructional Films, 65 East South Water Street, Chicago Illinois 60601.

The technical quality is good. The photography is good. The sound is good. This filmstrip tells of the Indians who inhabit the Southeastern part of the United States. How they got there and their relation to each other. Tribe: Choctaw, Chickasaw, Timucua, Clausa, Watchez, Creek, Seminole, Cherokee, Secotan, and Powhatan.

2. *Their History* — Color, Filmstrip — 35mm, Sound: 33 1/3 RPM Record, 46 frames, Running Time: 16 minutes, Producer: Bill Boals Productions, Distributor: Coronet Instructional Films, 65 East South Water Street, Chicago, Illinois 60601.

The technical quality is good, the photography is good. The sound is good. This

filmstrip tells of the justices and injustices done to the Indian of the Southeast by white men, through history. Tribe: Cherokee, Creek, Seminole, Choctaw, Chickasaw, and Powhatan.

3. *How They Lived* — Color, Filmstrip — 35mm, Sound: 33 1/3 RPM record, 44 frames, Running time: 13 minutes, Producer: Bill Boal Productions, Distributor: Coronet Instructional Films, 65 East South Water Street, Chicago, Illinois 60601.

The technical quality is good. The photography is good. The sound is good. This filmstrip shows the Southeastern tribes way of livelihood and some forms of their government.

4. *Their Handicrafts* — Color, Filmstrip — 35mm, 46 frames, Running Time: 11 minutes, Producer: Bill Boal Productions, Distributor: Coronet Instructional Films, 65 East South Water Street, Chicago, Illinois 60601.

The technical quality is good. The photography is good. The sound is good. This filmstrip shows some of the old Indians who are still holding on to their traditional Indian crafts. Tribes: Cherokee, Choctaw, and Seminole.

5. *Their Religions* — Color, Filmstrip — 35mm, 47 frames, Running Time: 13 minutes, Producer: Bill Boal Productions, Distributor: Coronet Instructional Films, 65 East South Water Street. Chicago Illinois 60601.

The technical quality is good. The photography is good. The sound is good. This filmstrip shows some of the beliefs and religions of the tribes from the Southeast. Tribes: Cherokee, Choctaw, Seminole, and Temple Mound Builders.

6. *Their Life Today* — Color, Filmstrip—35mm, 43 frames, Running Time: 11 minutes, Producer; Bill Boal Productions, Distributor: Coronet Instructional Films, 65 East South Water Street, Chicago, Illinois 60601.

The The technical quality is good. The photography is good . The sound is good. This filmstrip shows the major industries an dsome other means and ways of life of the Southeast tribes today. Tribe: Cherokee, and Seminole.

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The American Indian Speaks. Color Film 16mm. Optical Sound. Running time 23 minutes. Producer: Encyclopedia Britannica Educational Corporation, 425 North Michigan Avenue, Chicago, Illinois 60611. This film is about the people and heritage of the Muskogee, Creek, Sioux, and Nisqually tribes. Has historical Indian speeches interpreted by Chief Dan George. Tribe: Muskogee, Creek, Sious. Price: $290.00

ANADARKO PUBLIC SCHOOL

1976-1977
KIOWA, CADDO, COMANCHE

INTRODUCTION — SECTION 3

Caddo, Comanche, Kiowa
prepared by Anadarko Public Schools

Following the cover sheet drawn by high school Indian student, Glendell Doyeto, the reader of this section will find excellent materials. Although designed for elementary, the reader can adapt the materials to secondary level.

Background information is provided in outline form. (Please note the coded system used: C-applies to Caddo; CM-applies only to Comanche; K-applies only to Kiowa. Where no code is indicated, this information applies to all three tribes). The outline form gives basic early history, life styles, values and customs of the three tribes and how they related to nature and environment. Additional reading on these areas will be necessary to supplement the outline. An excellent bibliography is included on page 72 along with an appendix which gives additional background information on the Caddo.

A lesson plan section is included on page 65 which directly relates to the outline form of information. Page 68 relates to 5th grade level while page 67 lesson plan relates to 8th grade level. Also, pages 64 and 65 lesson plans cover various subject areas and could be used at any grade level. The section on legends will require the teacher to use Alice Marriott's, *Saynday's People*, if the teacher wants to use the same legends as in the lesson plans. The teacher may want to tape legends at the local area using knowledgeable Indian adults who would be willing to share their expertise.

BACKGROUND INFORMATION ON CADDO, COMANCHE AND KIOWA TRIBES

Part I. The Environment's Influences

C — Caddo Cm — Comanche K — Kiowa

I. Use of Birds and Animals
- A. Food
  (K — wouldn't eat small animals and birds except when nothing else was available)
- B. Costume, personal attire, accessories (feathers)
- C. Animal skins for tipis
- D. Children's names
- E. Owl considered a bearer of good or bad news

II. Foods
- A. Most food came from all parts of the buffalo
  1. Used fresh on the spot or dried other parts for future use in winter or travel
     a. Sinew-thread, rope
     b. Horns, spoons, ladles, handles, dance, rattles, medical instruments.

  (K — cut of meat was status symbol, i.e., three-inch steak better than hamburger)
- B. Bread—adopted from first traders in 1700-today Fry Bread
- C. Wild plants and trees—fresh and dried skunk berries, wild potatoes, prickly pear apples, mushroom, blackberries, hackberries, grapes, plums, cattail roots, persimmons, walnuts and pecans
- D. Some quick-growing garden vegetables—(fresh or dried) corn, mesquite bean and squash
  (K — didn't plant gardens)
  (C — Gardens planted by all but cared for by women)
- E. Children's treats
  1. (K — Hackberry suckers)
  2. (K — buffalo or cow leg bone marrow with willow stick straw)
- F. Forbidden foods
  (K — bear and guardian spirit animals, reptiles, birds)
  (Cm — dog, hogs)

III. Clothing
- A. Men
  1. Buffalo robe (traders later sold all the men red and blue broadcloth blankets)
  2. Buckskin shirt to knees or longer
  3. Breech cloth
  4. Thigh leggins
  5. Moccasins
  6. Headdress-war bonnet, otter cap, porcupine quill roach
  7. All clothing items decorated with war trophies, such as, scalp lock, elk teeth, bone (hair pipe), trinkets of cowrie and abalone shells, porcupine quill, paint from different sandstones (red, white yellow and black).
  8. String of mescal beads or silver beads

were worn from left shoulder to right hip.
9. Hair-pipe bone breast plate
10. Sash or belt
11. Black, string-shawl apron wrap worn over leggins and under the buckskin shirt
12. Wrap covered braids (later broadcloth strip wraps)

B. Women
1. Long buckskin dress with elbow-length cape sleeves and belt (fringe extended two to three feet in length from sleeves)
2. Leggins to the knees
3. Mocassins
4. Acessories worn with all dress on right side of belt, front side—belt, knife pouch, needle pouch, sinew-tobacco pouch, drape (extends from waist to ankle)
5. Decoration on older buckskin consisted of quill paint, shells (cowrie, abalone, elk teeth) and bone
6. Modern
   a. Buckskin costumes richly decorated with beadwork demonstrating rank and clan (society)
   b. One-piece, formal silk or satin dress with matching or blending apron
   c. One-piece, semi-formal dress made with red sleeves/blue body from red and blue broadcloth plus black string shawl apron
   d. Everyday wear was a long, cotton dress with elbow-length sleeves and sometimes an apron.

(C — women of social prominence wore skirt of mulberry bark and reptiles)

IV. Camp Site Selection
A. Factors — water, wood for fires, forage materials, protection from the elements, protection from Kiowa enemies, proximity of game
(C — rich soil)
B. Selected by best warrior or leader from warrior society

V. Housing — Lodging
A. Tipi
1. Shaped like a cone
2. Made from 15-20 buffalo skins
3. Lodge pole framework to make it stand upright.
4. Large enough for 15-30 people — easily assembled and disassembled
   a. 15-30 minutes for a proficient Indian lady
   b. Very mobile — can set up and use one night then move.

B. Lean-to—temporary camp under trees or ledges for small scouting party or to protect from unexpected natural elements
(C — Grass lodges similar to wigwams. Whole village held "house raisings" for newlyweds. Couple prepared a feast for village. Tribe chose the day for constructing a lodge.)

VI. Transportation
A. On foot
1. Poorer members of the tribe-poor warrior or hunter
2. Women, children and older members

B. Horses
1. For warfare
2. For hunting
3. For protection of camp
4. To move heavy loads
5. Selection of good camps
6. To accompany deceased Indian in his afterlife

C. Dogs
1. Used to help move camp (travois)
2. Guards for camps

K — food in extreme cases; also considered a delicacy) To accompany deceased Indian to his afterlife.

VII. Rituals
A. Dealt directly with warfare, religion, hunting, events of everyday life and nature
(C — with emphasis on religion and social functions)
B. Objects Used in Rituals
1. Horn and hoof rattles
(C — Drums, bells, gourds, rattles
2. Feathers
3. Shields
4. Headdresses
5. Herbs
6. Costumes

(K — rocks of different colors, sizes and shapes. Believed power came from rocks and rocks were the guiding spirit)

(C — medicine power came from horned toads, fish, spiders, and prairie and water turtles, dried or fresh cedar, sage, ashes and paint)

VIII. Herbs
A. Relieve pain, aches, diarrhea
B. Used in ceremonies, religious practices and rituals
C. Medicine with magical powers
D. Drink or rub on
E. Abortions

Doyle-77

Part II. Early Day Life Styles

I. Marriage Customs
- A. Pre-arranged marriages were rare and ceremonies were brief
- B. Husband joined wife's family or clan

  (C — No ceremony)

  (C — Tribe helped build lodge)
- C. Prospective husband had to prove himself worthy as warrior, hunter and provider
  1. Through gifts to family—family's acceptance of gifts was approval for marriage
  2. Assurance that he will work to improve wife's family standing in tribe
- D. Prospective bride
  1. Could urge family to approve
  2. Must have family approval of suitor
  3. Promises faithfulness
  4. Skilled in domestic duties (to improve husband's standing in tribe)
  5. Generous, hospitable
- E. Polygamy practices by men
  1. Married wife's sisters
  2. Married brother's widow(s) or cousin's widow(s)
  3. Could not marry someone in his own extended family

  (C — Monogamous)
- F. Divorce
  1. Permitted for woman's adultery, exiled spouse, death of spouse, husband's cowardice, poor provider (husband) and woman's inability to bear children
  2. Whole tribe policed adultery by shaming and cutting woman's nose off (husband could deface wife also)

II. Roles of each family member
- A. Men
  1. Hunters
  2. Warriors
  3. Medicine men
  4. Teacher of older boys
  5. Made and repaired equipment (bows and arrows and farm tools)
  6. Role model for boys
  7. Camp selectors

  (C — Prepared soil and planted garden)

  (C — Built lodges)
- B. Women
  1. Kept the tipi
  2. Prepared skins
  3. Cared for meat for current and future needs
  4. Prepared tipi-making as well as erecting and moving
  5. Bearer of children
  6. Cared for the young and old
  7. Guided children's behavior (respect, honesty)
  8. Taught skills to older girls
  9. Prepared food for current and future needs (winter)
  10. Made clothing
  11. Gardening (C — only)
  12. Role model for girls
  13. Mid-wife (older women)
  14. Used craft skills (i.e., tanning hides, food and serving utensils, vessels and crafts)
- C. Young Children (Age 0-10)
  1. Helped women
  2. Assigned specific tasks at age five

  (C — Attended school)
- D. Older Children (Age 11-14)
  1. Girls assisted the women in their tasks
  2. Boys helped women until they had proved themselves
     - a. As warriors
     - b. As hunters
- E. Orphans

  (K — A belief was the Creator looked very favorably on the orphaned child especially boys) because they would be endowed with some outstanding gift of power)

  (Cm — A belief was the Creator would bless a barren woman with adopted children and then she would have natural children)

  Many legends deal with orphaned grandparents and orphaned children adopting one another then becoming great and helpful to their people.
- F. Extended Family
  1. Maternal grandmother cared for young, assisted daughter(s).
  2. Grandfather passed on social roles and history, served as advisor to Elder's Council
  3. Family took care of elders but elders were always regarded as useful members as indicated in F (1) (2)

III. Education
- A. Older members of the tribe taught young children (Age 0-10)

  (C — Priest and teacher taught in tribal school)
  1. Tribal roles

2. Morals
3. Values
4. Self-discipline in dress, manners, neatness and respect
5. About animals and plants

B. Women taught girls (age 11-14) to:
1. Prepare food
2. Prepare shelter
3. Care for younger children
4. Care for the old

C. Men taught boys (age 11-14) through an apprenticeship
1. Art of shooting bows and arrows
2. Throwing lances
3. Hunting
4. Fighting
5. Tracking techniques
6. Riding
7. Making weapons
8. Visual and listening skills and cues
9. Staged contests

D. Captives
1. Educated about tribal culture
2. Most acquired full membership in tribe

(C — Accepted as worthwhile individuals)

IV. Recreation

A. Women played the most games—kick ball, needle games, craft games (i.e., tanning), hand games, gambling, chants, costume contests

(K — Didn't have a stick ball game)

C. Children learned important lessons in games—tribal beliefs, morals

D. Developed physical strength, self-discipline, sportsmanship, cooperation

V. Tribal Government

(C — Confederacy)

A. Chiefs were chosen for characteristics of leadership, warrior, hunter, diplomat, horsemanship, honesty, trustworthiness and physical and spiritual strength
1. Chosen by elders and highest ranking members
2. Leadership style varied from chief to chief but most did use consensus of tribal council for decisions

B. Law and Order
1. Very strict about discipline for camp security
2. Everyone knew his part; taught by elders
3. Some societies (clans) established to maintain order in camp
4. Camp troublemakers lost tribal status and were harshly and publicly ridiculed.
5. Camp discipline was spread through a village crier or defender.

C. Property-Sharing of Material possessions
1. Family, bands, clans shared possessions liberally
2. Persons of highest esteem took first choice of animals killed in hunt and possessions
3. Poor providers got leftovers

D. Property Ownership
1. Property (i.e., hunting grounds) owned by band, clan or tribe
2. Commonly held — could not be sold or traded
3. Property traced through maternal branch of the family

E. Ownership of Personal Goods (bows and arrows, clothing, trophies, tools, weapons, lodges, tipis, horses)
1. Most skillful warrior or hunter had most personal goods
2. Each person maintained some personal items or goods.

F. Crimes were dealt with directly
1. Life for a life (severity varied with offense)
2. Equivalent payment to injured party (household possessions or horses)
3. Criminal considered coward if ran away
4. The dog soldiers policed tribe and protected territory
5. Usually punished by weapons (whips)

G. Warfare
1. Fierce warriors outstanding

(Cm — First to become outstanding horsemen)

(K —, Cm — Trained to be warriors — couldn't become important in tribe if not a warrior or medicine man)

2. Protected lives, hunting grounds and camps
3. Took slaves (captives)
4. Didn't practice cannabalism

(C — Warrior participation was voluntary)

(C — Basically peaceful)

VI. Clans and/or Societies

A. Societies for specific purposes

(K — used societies instead of clan)

1. Craft societies
2. Warrior societies (law force, military hunters, camp discipline)
3. Religious societies
4. Social societies

(K —, Cm — Children's societies)

B. Society Operations
   1. No society dominated camp but everybody knew the societies' status
   2. Formulated when needed (usually 10-12 societies in one tribe)

   (Cm — 20 societies)

   3. No specific size
   4. Organized for both men and women or only men or only women
   5. Organize hunt
   6. Punish criminal offenders
   7. Cultivate military spirit in warrior groups

C. Social organization
   1. Principal Chief
   2. Sub-chiefs for the following groups: warrior, keeper of medicine bundles, medicine man, elders (teachers) and craftsmen

VII. Medicine Man (healer of sick)

A. Very prestigious person in tribe
   1. Medicine man could not eat from guardian spirit family (birds, reptiles)
   2. Only a few medicine men could prophesy

   (C — Priest or prayer leader)

B. Believed to be endowed with supernatural powers from the Creator
   1. Used powers to divert spirits out of sick
   2. Used prayer (chants)
   3. Used force of suggestion

C. Physical cures used by medicine men
   1. Rubbing with herbs
   2. Pressure with hands and feet
   3. Bonesetting
   4. Cutting
   5. Sacrificing
   6. Cauterizing
   7. Sweat bath
   8. Sucking snake poison with a buffalo or cow horn
   9. Sucking poison of abscesses
   10. Cleansing ceremony (sweat bath or fasting)
   11. Made medicines from herbs

VIII. Communication

A. Spoken language

   (C — learned languages from Spanish, French, English)

B. Sign language
C. Smoke signals
D. War cries
E. Chants
F. Silence (body language)
G. Picture writing on rawhide or buckskin
H. Symbols on costumes, headdresses, weapons and marks on horses

IX. Symbols

A. Symbols on costumes and personal attire directly associated person to society, religion, clan and family, family identification animal, branch or band

   (C — Oak leaf)

(K — Elaborate dressers, and very competitive in clothing and personal attire designing)

B. Warrior status symbols — number of horses, material and decorating on riding gear, weapons (material and decorations on bows, arrows, tomahawk, lance), material and decorating on headdresses (i.e., eagle feathers), material and decorating on tipis (i.e., picture writing), material and decorating on drums; also skills of wife, plenty of food

   (C — Body tatooing)

C. Symbols represented in
   1. Religious beliefs (i.e., peyote is symbol for sacrament)
   2. Societies
   3. Stature in tribe, band, clan, family, society
   4. Warrior
   5. Hunter
   6. Best provider

X. Fine Arts or Creative Expression

A. Songs
   1. Ceremonies-religious, social, rituals
   2. Pleasure
   3. Comfort babies
   4. Dances
   5. Animals of high esteem
   6. Identification factor for a particular band, clan, society
   7. Praise and honor for dead
   8 Chastise (for infidelity and failure to live up to tribe's moral standards)

B. Music
   1. Ceremonies
   2. Pleasure (social)
   3. Religious functions
   4. Dances
   5. Rituals
   6. Mourning
   7. Instruments-flute, rattle, drum

C. Poetry
   1. Expression of love for another person or nature

2. Appeared in painting of lodge, costumes in recent times. Until then, passed along by word of mouth.

D. Literature
   1. Passed on by word of mouth or by tribal storytellers
   2. Described feat of bravery
   3. Recorded in lodge painting (very little recorded)
   4. Songs as oral history and literature
   5. No one in tribe assigned to keep literature

Part III. Myths and Legends —

How the Kiowa Dealt with the Environment

I. Origin of Tribal Myths and Legends
   A. First recorded by Spanish in 1732
   B. Myths and legends were ways of passing on beliefs, history and customs
   C. Recorded by tribal storytellers or picture writing

II. Purpose of Myths and Legends
   A. Taught a lesson tabu (i.e., forbidden food); showed how to follow directions and observe
   B. Described a feat of bravery, hunting or warfare and used as a model or criteria for being outstanding
   C. Taught morals to young children
   D. Taught values
   E. Established proper social role (discipline)
   F. Taught childrent to relate in harmony with nature
   G. Entertained the very young
   H. Conditioned young to language's sounds and words
   I. Importance of an animal to family members tribe, clan or society
   J. Related history of family, tribe, clan society-most important purpose

III. Tribal storyteller
   A. Passed on customs, beliefs and history
   B. Described feats of bravery, hunting, etc.
   C. Elder of the tribe or family (both men and women)
   D. Possessed charismatic ways with the youngsters
   E. Imaginative feats and descriptions

MYTHS AND LEGENDS

(To be used with Lesson 1-4, Grade 8, Page 68)

A *myth* is a story that usually did not happen; it was made up to explain something, particularly something in nature.

A *legend*, a story handed down through the years, is usually connected with an actual happening but loses the facts in being retold. Some legends explained the forces of nature that the people did not understand. Some legends dealt with supernatural happenings and some purely for fun.

Almost all myths and legends are about Indians, animals or birds. The Indians believed in the Great Spirit and gave Him credit for all nature's gifts. Because the Indian lived close to the birds and the animals of the forests, he sometimes attributed supernatural power to them.

The first lesson features Saynday, a mythical Indian storyteller. Saynday was probably created by some Indian who had a keen sense of humor or perhaps he just evolved. The following paragraphs were standard for introducing Saynday:

"Saynday is everywhere. He is like everyone of us. We all would like to change things mostly just to see if we can do it. We are all sometimes good, bad or foolish and we always want to be remembered. Saynday was a sort of magician.

"There were hundreds of Saynday's stories. Saynday is no longer here. He lived a long time ago. When he was here on earth, he was a funny-looking man. He was tall and thin and had a funny little mustache that dropped down over his mouth. The muscles of his arms and legs bulged out big and then pulled in tight as if someone had tied strings around them. He had a funny, high whining voice and he talked his own language. But his language was enough like everyone else's that they could understand him.

"Because he got things started in the world, he could make rules for continuing them. Here are some of his rules:

— Always tell my stories in the winter when the outdoor work is finished.

—Always tell my stories at night when the day's work is finished.

—Always begin my stories by saying: "Saynday was coming along . . ."

Lesson Two features favorite Kiowa animals, the terrapin and the opossum. The Indians had great respect for animals even going to the point of attributing human characteristics to the animals. These two legends will show how smart the terrapin and opossum were.

Lesson Three deals with a lesson learned from nature.

In Lesson Four, the legends indicate historical beliefs.

Among the Kiowa, there were 10 medicine bundles known as the 10 grandmothers. Around them centered a series of legends about twin culture heroes called the Half Boys. The contents of the bundles are now unknown, even though the bundles still exist. Because of their sacredness, even the guardians of the bundles were forbidden to open them. Once a year the 10 guardians carried the bundles to a ceremonial tipi where, alone, a priest who had inherited the right inspected the contents, cleansed them with prayer and ceremonial smoking and closed them again. When the last man who had this right died in the 1890's, the bundles had been opened for the last time. Since then the 10 grandmothers have been as sacred and as valuable as ever—offerings and prayers are still made to them, but they have not been opened.

(See Lesson Plan 1-4, Grade 8, Page 68.)

LESSON PLANS

LESSON PLANS

Grade Level: (Elementary, Secondary) (Lesson 1-10)
Length of Unit: (2-3 weeks)
Developed by: Wayne Bales, Margaret Stone, Elizabeth Payne
Theresa Palmer, Gabe Chittum

Lesson One: Overview of Indian Culture

OBJECTIVES:

The students will:

- Gain an insight on Indian culture.

SUGGESTED ACTIVITIES:

The students may:

- Visit Indian City in Anadarko and the Cowboy Hall of Fame in Oklahoma City. Write a paper comparing the two places from the standpoint of which place is more objective in its treatment of Indians.
- Invite a member of each tribal council to talk to the class about their individual tribe. Students should make up a list of questions (these questions could indicate student activities).
- Color an Oklahoma map to show boundaries of each tribe in Oklahoma.

Lesson Two: Dwellings, Villages and Camp Sites

OBJECTIVES:

The students will:

- Learn the different types of dwellings Indians lived in.
- Know how to choose a camp site.
- Understand the reasons for migrating.

VOCABULARY:

- Dwellings
- Scale Model
- Caste System
- Village
- Camp
- Wigwam
- Tipi
- Lodge
- Camp Site
- Characteristics
- Gulch
- Full Blood

SUGGESTED ACTIVITIES:

The students may:

- Interview Indian resource persons from each of the three tribes about disadvantages of each dwelling. Compare in a written report modern day tent camping with the indian dwelling.
- Make a scale model village of either a Kiowa, Comanche or Caddo tribe. (Note the influence of a caste system.)
- Make a trip to Indian City in Anadarko, Oklahoma to look at Indian homes.
- Demonstrate how to measure to scale.
- Decorate an old sheet with Indian symbols. Drape the sheet over four poles and tie down. Cut an opening for a door and use the "tipi" as a center to work on projects or to read.
- Interview an Indian resource person about selection of camp site. Draw a picture of a good camp site showing the characteristics of a good camp site and the proper arrangement of a camp site or village.
- Write a paper on the differences in summer camp sites and winter.
- Pretend they are selecting a camp site. Explain which camp site would be chosen — one with no trees or one with no gulch.
- Describe in a paper why the full bloods are located in the center of the camp site and the lesser ranks out to the farthest band of the circle.

Lesson Three Foods

OBJECTIVES:

The students will:

- Distinguish Kiowa, Comanche and Caddo foods.
- Learn food preparation (fresh and dried).
- Become familiar with edible plants and their uses.

SUGGESTED ACTIVITIES:

The students may:

- Compile an Indian recipe cookbook after contacting local Indian woman or student's mother.
- Make up a legend to explain why the Kiowas don't eat hogs.
- Analyze the difference between an Indian and "India" Indian's forbidden foods (i.e., in India, cow is forbidden).
- Ask Indian resource women to prepare one or two Indian foods for the class.
- Compare Kiowa, Caddo and Comanche foods and food preparation.
- Ask an Indian resource person to show students the edible plants in a vacant lot. Students will compile a preserved plant album stating plant's name and uses.

Lesson Four: Recreation

OBJECTIVES:

The students will:

- Learn how to count by playing an Indian hand game.
- Learn one game calling for physical exercise.

- Incorporate Indian games into class subject study.

VOCABULARY:

- Stick Ball
- Olympics
- Instruction
- Recreation
- Symbols

SUGGESTED ACTIVITIES:

The students may:

- Read and follow written instructions for playing a game. (Reading)
- Select teams with each team choosing an Indian symbol. Tell why they selected the symbol (i.e., relates to nature). (teamwork and composition)
- Write rules for games including how score will be kept. (Penmanship: also insures understanding of rules)
- Make materials for game. (Arts and crafts)
- Paint faces (or t-shirts) with selected symbol. (Art)
- Play a game. (Physical Education) If one child can't play, make him scorekeeper. (math)
- Hold an "Indian Olympics" after interviewing a coach on how to stage the event (individual competition, team events, awards).

Lesson Five: Tribal Rituals

OBJECTIVES:

The students will:

- Understand the significance of tribal rituals.

VOCABULARY:

- Rituals

SUGGESTED ACTIVITIES:

The students may:

- Watch slide shows (films, tapes, etc.) on the naming ceremony, the wedding ceremony and death ritual.
- Ask an Indian resource person and a funeral director to discuss Indian burial customs.
- Visit the Southern Plains Museum in Anadarko, Oklahoma to see Indian hunting equipment and decorations on these objects.
- Interview an Indian man to describe the preparation for hunting and the decorative symbolism on the hunting equipment.
- Interview an Indian resource person on the religious significance of all the tribal rituals.
- Create a story about how the Indians started the Green Corn Ceremony.

Lesson Six: Children's Names

OBJECTIVE:

The students will;

- Know the methods of naming children.

VOCABULARY:

- Initiation
- Attitude
- Prejudice
- Reflect
- Discrimination
- Methods

SUGGESTED ACTITIVITES:

The students may:

- Choose a favorite animal (i.e., dog or cat). List names for a boy using the favorite animal related to running or swiftness, strength or spirit or independence. Choose one name and explain why it is best.
- Interview Indian resource people from all the tribes on why certain animals are not used for naming children.
- Interview Indian resource people from all tribes about the initiation ceremony when a boy's new name is given.
- Hold an initiation ceremony for the best boy's name.
- Write a paper on the thesis that women's lack of names reflected the Indian's attitude toward women.

Lesson Seven: Indian Women's Role

OBJECTIVE:

The students will;

- Know how the woman's role has changed over the last 100 years.

SUGGESTED ACTIVITIES:

The students may:

- Invite a student's grandmother to tell the class about her life and her mother's life. A young Indian woman will speak about her role in the tribe.
- Write a report comparing the change in life styles (perhaps defending the "old way" of life).
- Ask an Indian man to explain his role. Compare the Indian men and women's role.
- Visit the Southern Plains Museum in Anadarko, Oklahoma to see displays of costumes.

- Invite an Indian woman to discuss past and present women's clothes.
- Plan a wedding ceremony.
- Stage a divorce ritual.
- Compare in a written report difference in recreation for Indian men and women.
- Make a mural showing types of "women's work" in early day history.

Lesson Eight: Sign Language

OBJECTIVES:

The students will;

- Learn the basics of Indian sign language.
- Compare Indian sign language and deaf language.

SUGGESTED ACTIVITIES:

The students may:

- Ask a resource person to teach the class basic signs.
- Ask a deaf teacher to demonstrate basic signs.
- The teacher will pass out worksheet with signs they have been shown.
- Tell a short story (or incident) in sign language to class.
- Other students will interpret on paper.
- Compare the storyteller and the students' written composition to see how well the student conveyed his message.

Lesson Nine: Art

OBJECTIVES:

The students will:

- Learn style differences among the three tribes' artists.
- Know the different art media.
- Learn symbols for picture writing.

VOCABULARY:

- Geometric
- Pattern
- God's Eye
- Design
- Create
- Pottery
- Beadwork
- Nature

SUGGESTED ACTIVITIES:

The students may:

- Learn Indian symbols and use them to write a story about bravery, etc.
- Make a God's Eye, create a beadwork or pottery pattern (on graph paper), and design a costume decoration pattern. Copy designs in nature (i.e., flowers, trees, rivers, mountains).
- Borrow slide show on Indian arts and crafts from the Southern Plains Museum in Anadarko.
- Illustrate a myth or story scene.
- Use outline drawings from a coloring book on Indians to demonstrate the Indian's use of war paint.
- Interview Indian resource people about war paint (what it's made of, symbols and their meanings).
- Compare in a written report the art styles of local Indian artists.

Lesson Ten: Music

OBJECTIVES:

The students will:

- Gain an appreciation of Indian instruments and music.
- Learn the use of music in the tribe's life.

SUGGESTED ACTIVITIES:

The students may:

- Visit Southern Plains Museum in Anadarko to see traditional instruments and their decorations.
- Discuss construction and use of drums with an Indian resource person (Doc Tate Nevequoyah, George Watchetaker, Carney Saupepity).
- Listen to Indian music tapes, then describe the difference in the music for each purpose music is used.

Grade: 8th Grade (Lesson 1-4)
Length of Unit: (2-3 weeks)
Developed by: Aileen Foreman
(All stories are in *Saynday's People*. Alice Marriott, author. Lincoln: University Nebraska Press, 1963.

Lesson One: Saynday, the Magician

OBJECTIVE:

The students will:

- Understand legends as a means of explaining natural phenomena.

VOCABULARY:

- Quiver
- String Bow
- Coyote
- Dragonfly
- Editing

SUGGESTED ACTIVITIES:

The students may:

- Edit the written legend, "How Saynday Brought the Buffalo." Ask local newspaper editor to explain editing.
- Analyze in a written report the difference in mood and description between the unedited copy and the edited story.
- Using Saynday, write a legend to explain why one dog is different from another (i.e., Saynday and his friends wanted each dog to be a work of "art").

Lesson Two: Use of Animals in Legends

OBJECTIVE:

The students will:

- Develop an appreciation of animals.
- Understand the Indian's approach to nature.

VOCABULARY:

- Opossum
- Ferocious
- Terrapin
- Strained
- Furiously
- Gored

SUGGESTED ACTIVITIES:

The students may:

- Make a list of animals and describe their unique abilities and characteristics.
- Create a "Noah and the Ark" — type legend for all the animals on the students' lists.
- Compare the terrapin story with the white man's version of the turtle and the rabbit. (White man's story shows that turtle beat rabbit in a race).

Lesson Three: Legends as Lessons

OBJECTIVE:

The students will:

- Learn that some legends have morals.

VOCABULARY:

- Giant
- Region
- Desolate
- Scarce
- Mirages
- Monstrous
- Plodding
- Huge
- Prod
- Drowned
- Violence
- Imagine
- Gigantic
- Braves
- Respond
- Abuse

SUGGESTED ACTIVITIES:

The students may:

- Write a legend with the moral that bikes should not be left behind parked cars in the family driveway.
- Make a mural showing the moral of "The Giant Turtle."
- Write a paragraph briefly summarizing the legend.

Lesson Four: Explanation of Special Abilities

OBJECTIVE:

the students will;

- Learn that nature is basic to the Indian culture.

VOCABULARY:

- Grandmother Bundle
- Robe
- Steel
- Famous
- Pipe
- Plume
- Flint
- Taime
- Keeper

SUGGESTED ACTIVITIES:

The students may:

- Write a legend about a student in the class with special talents. Use the grandmother and taime in the story.
- Invite an Indian resource person to discuss storytelling among the Indians then ask him to tell a story.
- Write a paragraph about storytelling techniques.

Grade Level: (5th Grade) (Lesson 1-8)
Length of Unit: (1 week)
Developed by: Duane Stevens

Lesson One: Geography

OBJECTIVES:

The students will:

- Locate Caddo, Kiowa and Comanche tribes in Oklahoma.

VOCABULARY:

- Plains

The students may:

- Understand how the environment influenced food, clothing and homes.
- Locate the Caddo, Kiowa and Com-

anche areas on their individual maps of Oklahoma. Color the maps to indicate the tribes' area before and after Oklahoma territory days.
- Interview for a physical description of each tribe's area.
- Research in textbooks on Indian treaties to find the area of tribes before and after Oklahoma territory days.

Lesson Two: Transportation

OBJECTIVES:
The students will:
- Learn the different means of Indian transportation.
- Know how a family's transportation reflected the family's status in the tribe.

VOCABULARY:
- Ecology
- Travois
- Technology

SUGGESTED ACTIVITIES:
The students may:
- Interview an Indian resource person about transportation.
- Research modern means of transportation.
- Write a paper comparing Indian transportation with modern transportation from the viewpoint of ecology vs technology.
- Make a miniature travois for a dog.

Lesson Three: Homes

OBJECTIVES:
The students will:
- Compare dwellings for Kiowa, Caddo and Comanche tribes.
- Know the materials used in building dwellings.
- Understand how the dwellings fit each tribe's needs.

VOCABULARY:
- Longhouse
- Wigwam
- Tipi

SUGGESTED ACTIVITIES:
The students may:
- Make small tipis in class.
- Compare different Indian dwellings to show how they fit tribe's needs.

Lesson Four: Communication

OBJECTIVES:
The students will;
- Compare spoken languages of Kiowa Caddo and Comanche tribes.
- Learn sign language.
- Know symbols used in picture writing.

VOCABULARY:
- Sign language
- Short story

SUGGESTED ACTIVITIES:
The students may:
- Ask parents and resource persons for Indian phrases to tell the class.
- Ask resource person to teach Indian sign language and deaf instructor (or deaf person in community) to teach deaf sign language. Compare basic words.
- Write a short story using Indian picture symbols from teachers' pass out materials.
- Invent new picture symbols for modern life (i.e., house, car, wedding cake).
- Act a little sign language exchange about being in love with someone other than the two students doing the exchange.

Lesson Five: Food

OBJECTIVES:
The students will:
- Know the main source of food for the Indians.
- Learn the foods the women added to daily diet.
- Learn food preparation for immediate meal and for winter or traveling provisions.

VOCABULARY:
- Beef Jerky

SUGGESTED ACTIVITIES:
The students may:
- Collect pictures of food sources for a bulletin board.
- Make a bulletin board with a buffalo showing the uses of the buffalo parts.
- Ask three Indians resource people to prepare one dish for the class to taste.
  a. Fry Bread
  b. Indian corn
  c. Grape dumplings
- Interview one Indian resource person from each tribe about the difference and similarities to modern food preparation and preservation.
- Interview a resource person about the Indian's kitchen equipment.
- Make a list of modern kitchen equipment. Compare modern and Indian equipment.

Lesson Six: Clothing

OBJECTIVES:

The students will:

- Know basic Indian costumes for men and women.
- Recognize differences in clothing that reflect society, status group, family, family identification animal and Kiowa branch.

VOCABULARY:

- Shirt
- Breech Cloth
- Leggins
- Moccasins
- Headdress
- Beadwork
- Skill
- Sinew

SUGGESTED ACTIVITIES:

The students may:

- Ask a resource person and Indian students to bring Indian clothing and explain material used and construction process. (Person should bring the tools used in sewing.)
- Stage a fashion show using the clothing from the Kiowa, Caddo and Comanche tribes and explaining the difference in costumes. (Students or resource people may model.)
- Collect pictures of Indian clothing for a bulletin board.
- Ask a resource person to show an Indian doll collection (Mrs. Mildred Cleghorn, Apache, Oklahoma).
- Compare changes in Indian clothing before and after traders arrived in America.
- Analyze the function of each item of clothing in a written report or outline.

Lesson Seven: Recreation

OBJECTIVES:

The students will;

- Learn an Indian game.
- Perform an Indian dance.
- Sing an Indian song.

VOCABULARY:

- Powwow

SUGGESTED ACTIVITIES:

The students may;

- Ask a resource person to sing a game after showing students how to play the Indian hand game.
- Ask a resource person to teach a dance step to class.
- Stage a school-wide powwow.
- Compare Indian games to modern recreation in a written report.
- Debate which person is the better "man." Two debating students will represent Indian and white man.

Lesson Eight: Legends

OBJECTIVES:

The students will:

- Know what a legend is and its purpose.
- Appreciate the individual styles of storytellers.
- Appreciate the humor in the characterizations of the legendary characters.

SUGGESTED ACTIVITIES:

- Draw a picture of Saynday.
- Interview an Indian resource person about the different ways of recording tribal history.
- Compare in a written paper the advantages and disadvantages of using legends to record history, explain events or animal and human characteristics, and teach children lessons.
- Have a local Indian storyteller tell Kiowa legends to class.

APPENDIX

Additional Background Information on Caddo

The Caddo trace their ancestral home to Southeastern United States. References to the Caddo appear in the records of the DeSoto expedition of 1541, and earliest explorers found Caddo villages in present-day west central Arkansas.

Caddo people were about average height, "well featured" and dark complexioned. Physically, the Caddos differed from the Plains Indians in two ways. First, they made themselves "hideous" by a tificial cranial deformation causing a cone or pointed head. Also, the Caddo tattooed most of their bodies, especially their faces.

The Caddo were primarily agriculturists and traders until the horse as a means of transportation was demonstrated by early pioneers. After learning to ride horses, the Caddo adopted the transient culture of the Plains tribes, making hunting expeditions to the west.

Four items the Caddos took with them each time they moved were a drum, corn, cedar and fire. The fire or ashes from the last camp was used to start the fire of the next place of encampment.

In 1835, the Caddo signed a treaty ceding their ancestoral lands and agreeing to move beyond the United States western boundary. They settled with the Anadarko tribes west of the Brazos River in Texas, But the white settlers' hostility toward the Caddo forced the tribe to move to Indian Territory in 1859. Over 1,400 Caddo—many on foot—found a new home along the Washita River within present Caddo County, Oklahoma. An agreement with the Wichita Tribe in 1872 authorized the establishment of a joint Wichita Reservation. Each Caddo man, woman and child received 160 acres.

Today, the Caddo are closely affiliated with the Wichita and Delaware tribes in their social activities and joint land holdings. The three tribes have 2,343 acres owned jointly and 61,264 allotted acres. Full- and mixed-blood Caddo number over 2,100 in the Anadarko, Fort Cobb, Hinton and Gracemont areas of Oklahoma. Because so many Caddo are scattered throughout the nation, it has been left up to the Oklahoma Caddo to retain the tribes' songs and dances.

Caddo dances include:

The Bear Dance —The men and women line up facing each other. Using a side step, they move in a circle.

The Fish Dance — The women dance single file and imitate fish movements by turning slightly from side to side.

Flag Song — During this Indian version of the "Star Spangled Banner," everyone stands and stops dancing while the flag is raised or lowered.

The Bell Dance — Often compared with the Plains Indians' Snake Dance, this dance starts with the men lining up single file with the front dancers singing. Women enter in, alternating with the men. The leader begins to coil the dancers into a tight concentric circle. At the start of a new song, the leader works his way out and moves to another part of the arena where he starts the group repeating the coiling action.

The Duck Dance — The men enter the dance arena in pairs. The pairs line up side by side with one pair behind the other. Pairs of women enter the line, alternating with the men. They face backwards towards the men. At the change of the drum beat, the men go around the women in front of them and dance with the next pair of women. The drum beat continues until everyone has danced with everyone else.

The Morning Dance — The last dance performed at the gathering begins with the people grouping around the drum which moves from one area of the arena to another. Participants may sing, dance or both as the dance begins and ends in the early morning hours.

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